

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

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For Terms, See Page 15.

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## THE PASSING GLORY OF EARTH.

THE illustration on this page carries us back to the time of Israel's sojourn in Egypt, B. C. 1500, when the Egyptian empire was at the height of its glory. The reigning Pharaoh was Amenhotep III., or sometimes called Amenophis, or Maatnebra. This king was not noted for his warlike deeds, as were some of his ancestors; but he was a great monarch, a dealer in slaves, and a mighty builder. Doubtless much of the wealth possessed by the Egyptian kings, available at this time for the building of these great monuments, came through the administration of Joseph, and the laws made at that time for the support of the realm. The government came into possession of all the land save that which belonged to the priests, and received as its revenue one-fifth of all the income. But, be this as it may, we know the revenue must have been large from the mighty buildings, monuments, statues, temples, and pylons erected.

AMENHOTEP III., like many other kings and men, was very vain and egotistic. The mighty temples and statues everywhere reflect himself. It is a common vice. There is much professed love of country which is but expanded egotism. That is, we love the country because it is *our* country. "It is a great country; *we* have many great men; *we* are a great nation." The "*we*" is but the plural of the "*I*." With Amenhotep III., and many other puny mortals, it was and is all the

"*I*." They lift themselves above their fellows and assume to be one of the god-head.

OUR illustration is a photo-engraving of the two great colossal statues of Amenhotep III.;

name is almost identical with that of the king, sings thus of his own greatness and the permanency of his work:—

I immortalized the name of the king, and no one has done the like of me in my works. I executed two portrait statues of the king, astonishing for their breadth and height; their completed form dwarfed the temple tower—forty cubits was their measure. They were cut in the splendid sandstone mountain on either side, the eastern and the western. I caused to be built eight ships, whereon the statues were carried up the river; they were emplaced in their sublime temple; *they will last as long as heaven.*

AND for more than three millenniums they have sat with hands on their knees, in wonderful majesty, dignity, and repose, looking straight on as if their sightless eyes would pierce the future. But time has left its traces. In the year A. D. 27 a mighty earthquake shook Thebes to its foundation, and decapitated one of the huge images. Then for two centuries at sunrise it occasionally gave forth sounds, as attested by many witnesses, doubtless owing to cracks in the stone and changes of temperature, reaching the climax about sunrise. Man

sought to mend the broken colossi by adding a head, but the sound ceased forever. The action of the weather has also greatly affected the sandstone, and the crowns and much of the heads and faces have disappeared. And so in time the softest, gentlest things of nature—the falling rain, the wind, and the sunshine—would crumble them to dust.

SO WILL perish all the works of men which



they are the mightiest in the world. Each was originally formed of a single block of sandstone, and at the time when set up must have been not less than seventy feet high. As placed by the sculptor they have sat there on the west bank of the Nile, in ancient Thebes for more than three thousand years. One traveler calls them "the most immovable thrones that have ever been established upon this earth." The sculptor who carved them, whose



have been wrought for self and self glory. Better was one poor slave, who swept these magnificent temples, than all the mammoth works of art and skill piled up by Egyptian rulers; for to every human is given the privilege of existing forever, while all the works of men shall crumble to everlasting decay. And this is the lesson which God would teach all the children of men by these remains of human glory. Read from the Gospel-prophet God's ever-present message to the men of this world:—

"The voice of One saying, Cry.

And one said, What shall I cry?

All flesh is grass,

And all the goodness thereof is as the flower of the field.

The grass withereth, the flower fadeth,

Because the breath of Jehovah bloweth upon it;

Surely the people is grass.

The grass withereth, the flower fadeth,

But the Word of our God shall stand forever."

Isa. 40:6-8.

And God's admonition to us is:—

"Fear God, and give Him glory;

For the hour of His judgment is come;

And worship Him

That made the heaven and the earth

And sea and fountains of waters."

Rev. 14:7.

The glory of man, however great and enduring it may appear, will pass with the world and its lusts and unholy ambitions; "but he that doeth the will of God abideth forever."

1 John 2:17.

### THE HOPE OF THE WORLD.

MRS. E. G. WHITE.

WE can not understand the mystery of redemption. It is enough for us to know that God so loved the world that He gave His only-begotten Son to die for us. The penalty of our transgression fell upon a pure, holy, innocent Substitute, even the Son of God. He bore our sins in His own body on the tree, that we might at last stand before God clothed in the robe of sinlessness.

The Gospel is the hope of the world. The cross is God's agency for counterworking Satan's plans, and restoring man to his original purity. The plan of salvation devised by the Father and the Son will be a grand success. Christ's atoning sacrifice will arouse the sluggish mind, quickening into activity man's mental and spiritual powers.

#### A Teacher Sent from God.

Darkness had covered the earth, and gross darkness the people. The time had come when a Teacher from heaven must be sent to the world. Prophecy had foretold the advent of this teacher. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days,"—the days when Christ's authority would be supreme and His power invincible.

As the scroll is further unrolled, we read, "O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His

reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom, and shall gently lead those that are with young."

It is by the power of the cross that man is to be redeemed. "Behold my servant, whom I uphold," God says; "mine elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

"Thus saith God the Lord, . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. . . . Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. . . . I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

#### Delivered from Death.

Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over evil. He came, saying, "I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto thee." He placed Himself on a level with human beings, saying, "I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God unto my brethren. 'I will put my trust in Him,'—just as I desire My disciples to do."

Only by bearing the penalty of our disobedience could Christ deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him.

Thus He placed us on vantage ground, where we could live pure, sinless lives. Repentant sinners stand before God justified and accepted, because the Innocent One has borne their guilt. The undeserving are made deserving, because in their behalf the Deserving became the undeserving.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

#### Rich in an Eternal Inheritance.

Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. By His death we are reconciled to

God; by His life, as it is wrought out in our life, we shall be saved. We may be poor in temporal things, but we are rich in the treasure that endures forever. We have the deeds to an immortal inheritance, the title papers to a life that measures with the life of God.

### "NOTHING BETTERED."

Mark 5:25-34.

TWELVE years seeking a cure of a distressing physical malady and "nothing bettered," but growing worse. Earthly physicians failed, money failed, and "nothing bettered." Thousands to-day, everywhere, are having a like sad and unsatisfying experience with the woman of sacred mention.

O that many of these might obtain the latter experience of that poor, but at last happy and healthy woman. O that every afflicted and heavy-laden soul would only go to the same Jesus, who is the same yesterday, to-day, and forever, just as accessible now as when the poor woman sought Him as a last resort. Soul-sick or body-sick ones press through the multitude of cares, discouragements, and doubts, reach forth the finger of faith and touch the hem of His garment. Jesus, the Holy One, is still the Healing One—an unfailing and inexhaustible Fountain of life and light, of healing and health.

Right where you are you may believe unto salvation and be made whole from the wounds of sin. "The great Physician now is near, the sympathizing Jesus." Buy wine and milk, mercy and medicine, without money and without price. Jesus is now passing by. "Call ye upon Him while He is near." His ear is open to your cry, His heart is open to your burden, His hand is open to your need. All you need for body, soul, or spirit you may find in fulness in Jesus. Let Him not pass you by forever.

H. A. ST. JOHN.

### REFLECTION.

He spake and all beauty sprang forth. The lily reflected His smile. That which dwelt within radiated the universe and shone from the garb of nature. It spoke fellowship with the great I AM. The angle of reflection being equal to the angle of vision, loving-kindness utters her voice through the silence of light, that gives back choicest fruitage of vale and hill, filling the freighted air-balm with praises richly due the Keeper—the Creator of all.

Fellowship with the Divinity becomes the perfect angle when the blinding hydra of self-glory no longer hides the adjusted prism. What joy in its strength-giving power. All hearts are akin. The weary, the weak, the helpless, the no-chance ones, whom we shall have always with us, reflect the cheering smile and tender words, which add gems to their fading crown. While these cost us nothing, they dispel the shades of critical prejudice from the hungry soul as it by faith looks to live, from dying hearts eager to gain an upward footstep in the rugged pathway of life.

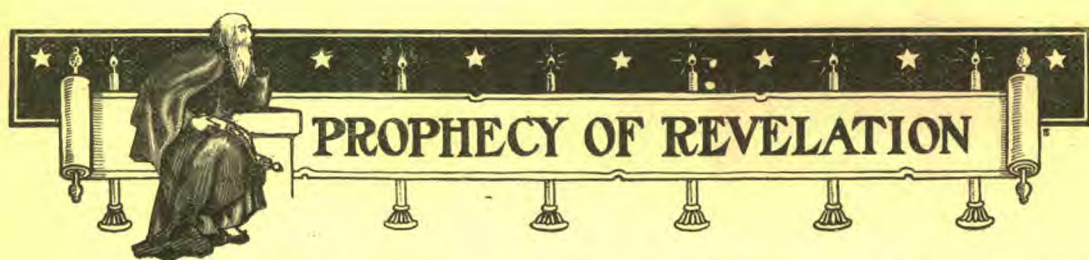
The lighted, illuminated temple, reflecting the glory within, guides the lost, wandering feet in hope toward their waiting home.

MRS. H. P. BOOTH.

Knoxville, Tenn.

WOULDST thou bring the world unto God? Then live near to Him thyself. If divine life pervades thine own soul, everything that touches thee will receive the electric spark, tho thou mayst be unconscious of being charged therewith.—L. M. Child.





## PHASES OF THE PAPACY.

## A Brief Review.

**B**RIEFLY to review the ground over which we have passed, we have learned:—

1. That the woman of Revelation 12 symbolizes the church of Christ;
2. That the Man Child born of that woman is our Lord Jesus Christ;
3. That the dragon is, as expressly declared, a symbol of Satan in his relation to the work and people of God through earthly systems of government under his control;
4. That he at first fell from heaven and "drew after him a third part of heaven's sons," the angels;
5. That in his conflict of the pre-advent ages with Michael our Lord, culminating in the crucifixion and its attendant events, our Lord was not only victorious in Himself, but assured eternal victory to all who trust in Him;
6. That the dragonic watching and waiting before the travailing church began with her captivity in Babylon; and that with Babylon, the beginning of kingdoms, began that infernal system of Church-and-State government which has intoxicated, perverted, and cursed, with a curse of which there is none heavier, all the nations of the earth; and that the first head in this system of government through which Satan has especially wrought, is Babylon;
7. That the same system was continued throughout Medo-Persia, Grecia, and Pagan Rome, under the latter of which the Man Child was born, who gloriously conquered in the conflict, and was caught up to God and His throne;
8. That, following this defeat, the dragon—Satan—continues his work by persecuting the woman, the church, clear through to the end, he, the devil, being behind every persecuting power and the instigator of all the persecution;
9. That in chapter 13 we have presented before us, not the symbol of Satan as the chief instigator of persecution, but his active agent, the Church-and-State system, symbolized by a wild composite beast of seven heads and ten horns, the horns contemporaneous, and the heads successive;
10. That this beast shows the unity of the Satanic principle and system manifest in the four beasts of Daniel 7,—lion, bear, leopard, and ten-horned beast,—in Daniel they being represented as separate and distinct empires, in the Revelation as one continued system under seven heads, each head giving a distinct character to the beast or system during the time it exists;
11. That the head or form of Church-and-State government which followed Pagan Rome was Papal Rome, during the continuance of which head the beast was a papal beast;
12. That Papal Rome—the beast system—received its power and seat and authority from the dragon, the devil, and exercised it during a period of 1,260 years.

## Some Primary Considerations.

But before enlarging upon the specifications given in our last of Rev. 13: 1-10 we wish to present before the reader two very important considerations: (1) Why these prophecies are given, and why we present this exposition of them; (2) a definition of terms relative to the Papacy; and the various phases of the Papacy. An understanding of these will help materially to an understanding of the prophecy in question.

## 1. Object of the Prophecy.

God's object in giving this prophecy is the same as His object in giving all prophecy. It is stated by Peter, who speaks of the "more sure word of prophecy, whereunto ye do well

that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1: 19); and again, as stated in Rev. 1: 1, it is given "to show unto His servants things which must shortly come to pass." God gives light to lead men out of darkness. He points out the evil and good in both principle and practise, that we may shun or refuse the evil and choose the good. He does not present before us the evils of the Jewish nation, the sins of Sodom, or the corruptions and persecutions of apostate Christianity, because He hates any soul in connection with any of them. He reveals the past, with its evil and evil consequences, that by it we may take warning. He has warned us against the development of the Papacy, not because He does not love the men connected therewith, but *because the system is evil*.

It is for this cause that we expound these prophecies. It is that we may show to those who may be connected with the papal system, both within and without the Roman Catholic Church, that the *system* is evil and tends only to evil ends. Against one soul connected with it we bear no ill will, no malice. We war not with men, but with principles of evil which pervert righteousness and truth, mould characters for evil, elevate *things* above *men* for whom Christ died, and turn men into demons. We entreat the reader to lay aside all prejudice, and examine the underlying principles. If they are evil, reject them; if they are good, lay hold of them. God will care for the rest.

## 2. A Definition of Terms.

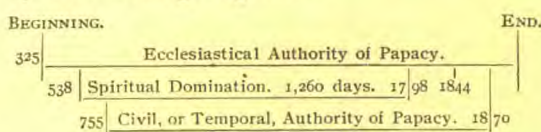
By the term "Papacy" we refer to that system of ecclesiastical government known as the Roman Catholic Church, of which the pope is the supreme head. Many of its principles are, however, dominant in organizations outside of that body.

By the **Temporal Power of the Papacy** we refer to the rule of the succession of popes over the States of the Church which began with the grant of Pepin, king of France, in 755, and ended with the utter taking away of his dominion in 1870.

The **Ecclesiastical Power of the Papacy**, or Roman Catholic Church, may be said to have begun at the Council of Nice, 325, when the Roman Catholic Church was established by law, through the Emperor Constantine.

The **Spiritual Domination of the Papacy**, the power by which it possessed the means to persecute, began in 538 and ended in 1798, and will again be restored.

These phases may, perhaps, best be set forth by the following diagram:—



The **Ecclesiastical** authority or power of the Papacy, or Roman Catholic Church, is that which she possesses in common with other ecclesiastical organizations. While logically it leads to a union with the State, it can exist and flourish separate from the State. There is, we

believe, in it much of deadly error, but we also believe that in its fold it embraces, despite its errors, many devoted, earnest, whole-souled, self-sacrificing Christians. In this condition it holds only that power and influence over its membership which its teachings and threats have upon the consciences and fears of its devotees. This power and this authority lie *wholly within itself* apart from civil power. It elects, chooses, or appoints its own rulers and orders from pope to nun. It possessed this power previous to its spiritual domination and temporal dominion and after it lost them; therefore the ecclesiastical or church system of Rome is not dependent upon them.

Its **Spiritual Domination** began in 538. This is marked by two important events. In 533 Justinian, emperor of Rome, declared that the bishop of Rome should be "**Head of All the Churches.**" The account of this, says Croly, is "to be found in the 'Annals of Baronius,' vol. 7, p. 194, fol. Antwerpæ." In Justinian's letter, addressed to "the most holy archbishop of our city of Rome, and patriarch," occur the following statements:—

Therefore we have made no delay in **subjecting and uniting to your holiness all the priests of the whole East.** . . . We can not suffer that anything which relates to the state of the church, however manifest or unquestionable, *should be moved* without the knowledge of your Holiness, who are the **Head of All the Holy Churches.** \*

The letter also mentions that the incumbent of the rival See, the archbishop of Constantinople, was "desirous in all things to follow the apostolic authority of his Blessedness," the pope of Rome.

The same year, March 25, in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, says Croly, "repeats his decision, that all affairs touching the church shall be referred to the pope, '**Head of all Bishops, and the True and Effective Corrector of Heretics.**'"

In the same month of the following year, 534, the pope returned an answer repeating the language of the emperor, applauding his homage to the See, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which **he has subjected and united all the churches, it being truly the Head of all;** as was testified by the rules of the Fathers, the laws of princes, and the **declaration of the emperor's piety.**" \*

This letter of Justinian is not all the evidence of this action concerning the See of Rome. *The 131st edict of the "Novellæ" of the Justinian code on ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood."* The archbishop of Constantinople was given second rank. *The ninth edict states that in Rome "was the supremacy of the pontificate."* \*

But this decree could not be carried out at once. Italy was possessed by the Arian Ostrogoths, who believed, at least to a limited extent, in religious liberty. This was pre-eminently true of Theodoric, who reigned till 526. The next year Justinian came upon the stage of action, with the ambition "to unite all men into one faith." As above shown, he elevated to the head of the church the bishop of Rome, the incumbent of which at that time was John II. After the death of Theodoric the Arian Ostrogoths had become divided. Justinian began his crusade against them by send-

\* "Croly on the Apocalypse," pp. 167-171, second edition (1828, London).



ing Belisarius against the Arian Vandals of Africa, over whom Gelimer was king. This expedition was in the interests of "the faith." Belisarius was successful, and Gelimer was captured, and the Vandals overthrown in 534. The Arian worship was suppressed, and the Catholic Church established. Having suppressed the Arians and established the Catholic faith in what were the Vandal dominions, in 536 Belisarius entered Italy. He entered Rome December 10 of the same year. But this was not the conquest of Italy. The Gothic nation, aroused, besieged Belisarius in Rome. Says Gibbon:—

The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome.†

One year and nine days after (538), they were utterly defeated, and Rome was in the hands of Belisarius. It was the third kingdom plucked up before the unholy ambitions of the Papacy, as set forth in Dan. 7:8, 24. These were as follows: Heruli, 493; Vandals, 534; Ostrogoths, 538.‡

Here began the supremacy of the Papacy, or its **spiritual domination**, as a world power, **acknowledged as such by the ruling power of earth**. It was then truly "Head over All the Churches" and "the True and Effective Corrector of Heretics." And altho this power was not at once exercised, here it began in decree, and here it began in the prophecy. **This acknowledgment was the basis of its persecuting power.** Here the papal head came fully into existence as having control of the diabolic system of Church-and-State government. It was formed by this union of Church and State. The Papacy was given the power to define heresy and declare what its punishment should be, and its decrees were executed by the civil power, except where God's providence interposed to check her unholy ambition and revengeful spirit.§

#### What Makes a Persecuting Power?

It is in the light of persecuting powers or different phases of one great world-wide persecuting system, that the heads are presented in prophecy; and a persecuting power is always made up of a union of Church and State. To this two things are essential:—

1. It must be a religious power or it will not persecute;
2. It must have civil power to enforce its decrees or it can not persecute.

The Roman Catholic Church has no power to persecute in England or Italy to-day. The Papacy exists in both countries in strength, but only as an ecclesiastical power. For a hundred years and more the Federal Government of the United States has not persecuted. It would not in the very nature of the case, because it had no connection with the church. But let the civil power acknowledge the claim of the ecclesiastical to define heresy and to declare its punishment, and a persecuting power is immediately formed. As regards the beast, a new head springs into existence.

The deadly wounding, or destruction, of that head—of a persecuting power—may be accom-

plished either by destroying the ecclesiastical system, which would be nearly equivalent to destroying the people who espouse it; or by breaking the connection with the civil power, which, at the demands of the ecclesiastical, punished heresy. Either would be a deadly blow, but the former would be almost impossible and entirely improbable. The latter would be the only probable way.

#### Civil Power of the Papacy.

The third phase of the Papacy, as shown in the diagram, is her civil or temporal authority, which began under grant of Pepin, 755, of the States of the church, and ended in 1870, when Victor Emmanuel wrested from the pope his last vestige of temporal power. The taking away of this power is thus set forth in Dan. 7:26:—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

The spiritual domination of the Papacy, of the 1,260 years, ended in 1798. The "judgment" here referred to is that mentioned in verses 9 and 10, which began in 1844.||

"They shall take away his dominion." "They" evidently refers to the other horns, or the governments symbolized by them. And history upon this point confirms the prophecy. In 1844 the States of the Church had an area of 16,000 square miles, and a population of 3,000,000. Four years afterward began the Revolution in France and northern Italy. This greatly affected the Papal States. In the following year they revolted, but through the aid of the French were brought to submission. Peace reigned outwardly till 1859, when the slumbering fires of revolution were again manifest in the revolt of Romagna, which was not opposed. This province was annexed to Sardinia in 1860. The same year the provinces of Umbria and Marches revolted, and placed themselves under Victor Emmanuel. These provinces were also annexed to Sardinia. Thus from 1848 to 1860 the consuming process had reduced the territory of the Papacy from 16,000 square miles to 4,500, and its population from 3,000,000 to 700,000. In 1870 the last vestige of temporal dominion was taken away.

[The exposition of Revelation 13 will be continued next week.]

#### WHY NOT FIND HIM HERE?

ONE winter in the city of New York, not many years ago, a man in the employ of a large ice firm, filling a very important position in the office, was tested as to the validity of his professed connection with the Lord. He had but recently given his heart to the Lord, and desired to be used of Him to help others. To this end he had prayed.

One evening at the close of a very busy day he found himself alone in the office attending to the closing up of some little details in the work when one of the teamsters, a naturally good-hearted boy, who had come in from the country (as so many boys unwisely do), bustled into the office, swearing about something that had gone wrong.

Mr. Palmer objected to this kind of language in his inner man, and interrupted by saying:—

"Jack, what makes you swear this way? You didn't do this when you first began working here."

Jack ceased and began to think, and as he

thought he remembered some of the good counsel of his mother up among the rugged hills in Vermont. His eyes were fast filling with tears.

Mr. Palmer, observing the Lord was working upon the young man's heart, continued:—

"Your association with the rough class of men at the barns is leading you to ruin. You need the Lord to hold you and keep you in this wicked city."

"But how shall I find Him?" broke in Jack.

"Well," suggested the man who had found the Lord, "down at the Baptist Church there is being held every night a revival service. It is on the corner of—"

"O, I can't go way down there to find the Lord," interrupted Jack; "what is the matter with our finding Him right here, now?"

This came as a surprise, and was something the Christian did not feel equal to undertaking. But thoughts rushed into his mind, "Have I not been asking the Lord to show me how I could do something for Him?" "Have I not given myself to Him to be used?" and "Am I not to be a witness for Him in every place?" and this was taken as a call to prayer. But where could they pray? The office was in plain view to the passers-by on the street. Yet here was a soul seeking God. No time was to be lost, so down on their knees they went, and prayed that God would rescue this poor young man from the snare of sin, and let the power of God keep him in the right way. God heard. Peace and pardon came while there upon their knees.

Jack stood the test. He began laboring for the men at the stables. He was at first ridiculed. They called him their preacher. But he labored on and soon left the barns to continue work for other poor souls on the road to ruin. He became an active missionary, and later started and conducted a very successful mission in this great, wicked city, where many were won to Christ.

Thus resulted a little definite, personal work for the Lord, and Jack, as well as his office friend, found the Lord *could* be found right where they were, and *then*.

T. E. BOWEN.

#### PRINCIPLE VERSUS POLICY.

It has been said that "Honesty is the best policy," but if a man's honesty is a matter of policy at all, he will be honest only so long as the policy holds out. True honesty is not policy at all. It is an everlasting principle that holds good through all conditions of life.

Policy put Daniel in the lion's den, but principle went in with him and brought him through unharmed. Principle is fireproof. It goes through the fiery furnace and comes out unscathed, while policy is often burned in the effort to throw principle in the fire.

Policy schemes in his easy chair, while principle prays in a prison cell.

Policy is the wolf that lies down with the lamb after the lamb is inside of the wolf. Principle is the faithful dog that lies down with the lamb to keep the wolf away.

Principle is oft derided

While a cruel crown of thorns

Shaped by policy's devising,

Her pale, bleeding brow adorns.

Principle is oft uplifted,

Nailed upon a rugged cross,

Buried in the earth's cold bosom,

While we mourn our fearful loss.

But the day is fast approaching

When true principle will rise,

Over policy triumphant,

And be carried to the skies.

GEO. A. SNYDER.

† "Decline and Fall of the Roman Empire," chap. 41, par. 22.

‡ For a fuller discussion of the overthrow of these powers, showing the hand of the Papacy in it all, see chapter 23, "The Supremacy of the Papacy," in "Two Republics," by A. T. Jones.

§ The occupant of the bishop's See at Rome at this time was Silverius, altho Vigilius was ordained in 537, and succeeded Silverius in 538, according to Neander, altho counted by Roman Catholic authorities in 540. He was a most unprincipled man, and well worthy of a place in the system.

|| See "Christ Our Advocate," Bible Students' Library, No. 128, published at this office. Price 10 cents.



## MARY, THE MOTHER OF JESUS, IN THE ROMAN CATHOLIC CHURCH.

SOME criticism was directed toward *The Christian Advocate* for admitting from Dr. William Burt an article on "Mariolatry." In a recent article Dr. Burt furnished his justification for what he had written.

Pope Leo XIII., conscious of his approaching death, has issued his last prayer, of which *The Independent*, with commendable enterprise, gave the first translation to the people of this country. It is as follows:—

"Leo, now sets thy sun; pale is its dying ray;  
Black night succeeds thy day.

"Black night for thee; wasted thy frame; life's flood  
sustains  
No more thy shrunken veins.

"Death casts his fatal dart; robed for the grave, thy  
bones  
Lie under the cold stones.

"But my freed soul escapes her chains, and longs in  
flight  
To reach the realms of light.

"That is the goal she seeks; thither her journey  
fares;  
Grant, Lord, my anxious prayers,

"That, with the citizens of Heaven, God's face and  
light  
May ever thrill my sight;

"That I may see thy face, Heaven's Queen, whose  
mother-love  
Has brought me home above.

"To thee, saved through the tangles of a perilous  
way,  
I lift my grateful lay."

There is but slight reference, if any, in this poem to the Redeemer, and while the aspiration of the pope is that God's face and light may ever thrill his sight, it will be observed that the principal credit is given for his salvation to the Virgin Mary, and his chief aspiration is to behold her face.

It is certain that the spirit of the Roman Catholic Church attaches much more importance to the mother of Jesus than appears to have been attached to her by the writers of the New Testament. We attended a service in one of the chief Roman Catholic churches of England, and, taking up a volume in the pew which we occupied, saw that it was entitled, "The Ursuline Manual," duly authorized for the use of this teaching order, so widely known throughout the world, and represented on this continent in Quebec. Turning over its pages, we saw one stanza that surprised, and another that pleased us. The one that surprised was this:—

"Heart of Mary, I implore thee;  
Heart of Jesus, I adore Thee;  
Heart of Joseph, pure and just,  
In these three hearts I put my trust."

That which pleased was found in the Appendix. It was Charles Wesley's hymn:—

"Jesus, Lover of my soul,  
Let me to thy bosom fly,"

with only a slight modification.—*Christian Advocate*.

## A PARALLEL IN TRADITION.

THE old rabbis, the doctors of the Jewish church, had their fable of oral traditions handed down from Moses to the men of the Great Synagogue, who later put them into writing, with interpretations and comments, without which it was thought to be impossible to understand the Scriptures. Just so the Catholic doctrine of tradition substitutes the vagaries of the "fathers" for the pure words of God. And they are said to have received the traditions from the apostle just as the Jewish rabbinical writers received their traditions through

Moses, who talked with God. Thus the Jews made void the commandments of God by their traditions, and thus the Catholic Church has made void the Word by tradition. Drink of the Fountainhead.—*Waggoner*.

## THE LAND OF LIFE.

SOMETIMES, while sitting in a pleasant dreaming,  
Faith sees the city that shall soon appear,  
Its jasper walls, and pearly portals gleaming,  
Grandly descending to our lower sphere.

The tree of Life, the glorious "many mansions,"  
The bowers of Eden, and the throne of God;  
Faith sees it all, through the glad soul's expansion—  
That home where mortal feet have never trod.

The happy songs from all the glad immortals,  
The music flowing from the golden keys,  
The faithful passing through the pearly portals,  
The "Benedicite" pronounced on these.

The lame shall leap, the dumb shall shout with glad-  
ness,  
And all the woes of earth be left behind,  
The heart shall thrill, once breaking in its gladness,  
And brightly beam the eyes that once were blind.

All life's perplexing problems have their meaning,  
But faith looks up to scenes beyond the sky,  
And hope is bright, on God's sure promise leaning,  
Knowing the rest is coming by-and-by.

All, all, will soon be seen by human vision,  
The joys no mortal tongue can ever tell,  
The holy city, and the land elysium,  
That home of righteousness where all is well.  
*Elgin, Ill.* L. D. SANTEE.

## THE FIRST AND SECOND ADAM.

WHEN God created man He put him upon probation, *i. e.*, trial. This was not a trial of God's power, else man was not in it. To man was delegated the power of doing right or wrong, otherwise he would not have been responsible. Neither was man a machine actuated or moved to act by a higher spiritual power.

If so, he was treated unjustly. Man had not then lost, through hereditary weakness or the result of evil habits, the power (by faith, of course) to obey. His body was strong and vigorous. He was perfect in his organization. In this respect he was superior to the second Adam.

He was born four thousand years this side of the fall, and had entailed upon his physical nature the weakness of degenerating humanity. The sins of the parents are visited upon the children.

The stream does not rise higher than the fountain. Yet Christ, the second Adam, with all the sinful tendencies of the flesh, weakened through heredity by the multiplied sins of his ancestors, successfully contended with the mind of the flesh and with the world without, and with Satan himself.

The life of the first Adam was a manifestation of human righteousness, which proved a failure. The life of the second Adam was a manifestation of God's righteousness, which was a success. Through this same divine power in us we may be able to bring our bodies under, and successfully contend with all outside influences, and thus manifest the righteousness of God. This is the only power to save, and this power in Christ is in us when we receive Him. And to "as many as received Him, to them gave He power to become the sons of God."

## The Spiritual and Physical Birth.

To become like the second Adam we must be born again. This new birth, which begins with a change of heart (mind), is not completed until the body itself is redeemed from corruption. The power that accomplishes this work is from above. It is God's power, the power of the Spirit. John 3:3-7; Rom. 8:11.

When the mind is thus changed it delights in the law of God. Rom. 7:22. But this new mind finds another mind to contend with—the mind of the flesh. This physical mind is corrupt, it is not subject to the law, neither can it be until it is redeemed from corruption. In it dwells no good thing. Rom. 7:18. It wars against the law of the mind. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25.

But in 1 Cor. 9:27 we read, "I keep under my body, and bring it into subjection." How could he do this?—"Through Jesus Christ our Lord." Rom. 7:25; 8:13.

Now if by the power of the Spirit I keep my body under, I am not in the flesh, but in the Spirit. Thus the body becomes dead; that is, loses its ruling power. Rom. 8:7-10.

## The Redemption of the Body.

In Rom. 8:21-23 we are assured that the deliverance of the whole creation "from the bondage of corruption into the glorious liberty of the children of God," includes "the redemption of our body." But when does this deliverance come? "It is sown in corruption; it is raised in incorruption; . . . it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42-44. There is but one way and one time that this natural, corruptible, sinful body can be changed. The way is by a resurrection from the dead, or a translation, which is essentially the same. Phil. 3:20, 21; 1 Cor. 15:42-55. The time is at the second coming of Christ.

There is no such thing as a holy or purified body this side of the resurrection, only as it is made so by the constant controlling power of the Holy Spirit. The flesh will forever war against the Spirit until the end, when corruption shall be swallowed up by incorruption, and mortality by immortality at the coming of Christ. As we now sense the evil tendencies of our nature, and are led by the Spirit to hate sin, we "groan within ourselves waiting for the adoption, to wit, the redemption of our body." And in response to His promise, "Surely I come quickly," we are led to cry out, "Even so, come, Lord Jesus." C. H. BLISS.

*Franklin, Ind.*

## MUSINGS.

DO THE angels minister to you? and do great thoughts fill your soul when you contemplate what God is calling you to be? He asks you to be His friend. Can you think of this and not be overwhelmed with unspeakable humility? Can you contemplate how wonderful a thing your soul is when the God of the universe condescends to entreat you to be His friend? yea, more, to be His heir?

Rockefeller is rich, but he obtained most of his money by selling what your Father put into the earth for the children of this earth.

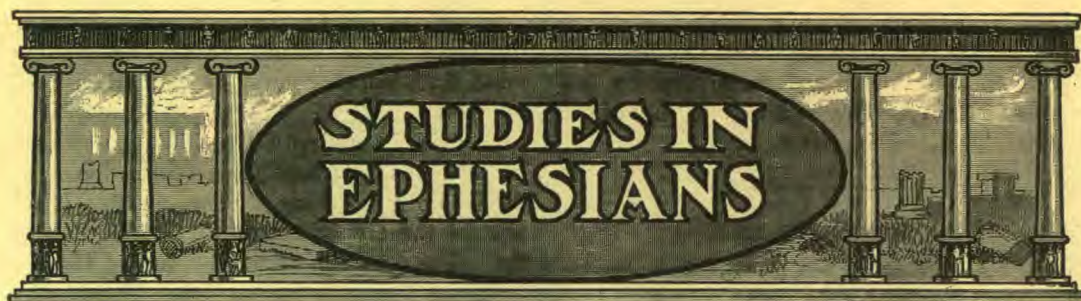
Look out upon the ocean, the mountains, and even up to the stars. Your Father created and made them all. Are you poor with an inheritance like this? Are you desolate with God as your friend? Can anything separate you from your inheritance when God has promised you that He would be with you, and that He has prepared a place for you, that where He is there you may be also?

O arise! Look up! Take on new and lofty and sublime hopes! God is for you, and no one can harm you if you trust in Jehovah!

ELIZA VEEDER DOW.

*Petaluma, Cal.*





# GOD'S WILL CONCERNING US.\*

## Chapter 1: 1-12.

[Study for Sabbath, July 4, 1903.]

### THE INTRODUCTION, VERSES 1, 2.

By whom is this epistle written?—"Paul."

What does the writer call himself?—"Paul, an apostle of Christ Jesus."

Through what is he an apostle?—"Through the will of God."

To whom is the epistle written?—"To the saints that are at Ephesus, and the faithful in Christ Jesus."

With what benediction does he greet them?—"Grace to you and peace."

From whom is the greeting?—"From God our Father and the Lord Jesus Christ."

### SPIRITUAL BLESSINGS, VERSES 3-12.

To whom does the apostle ascribe blessing?—"Blessed be the God and Father of our Lord Jesus Christ."

With what has God blessed us?—"Who hath blessed us with every spiritual blessing in the heavenly places."

In whom are we blessed?—"In Christ."

In accordance with what has God blessed us?—"Even as He chose us in Him."

When did God choose us?—"Before the foundation of the world."

What did God choose that we should be?—"That we should be holy and without blemish."

By whose standard are we to be judged?—"Before Him."

In what did God foreordain us?—"In love having foreordained us (margin)."

Unto what are we foreordained?—"Unto adoption."

Adoption as what?—"As sons."

Through whom are we foreordained?—"Through Jesus Christ."

Unto whom?—"Unto Himself."

According to what are we ordained?—"According to the good pleasure of His will."

To the praise of what are we foreordained?—"To the praise of the glory of His grace."

Through whom is this grace bestowed?—"Which He freely bestowed on us in the Beloved."

What do we have through this grace in the Beloved?—"In whom we have our redemption."

Through what does the redemption come?—"Through His blood."

What does that redemption bring?—"The forgiveness of our trespasses."

According to what are we forgiven?—"According to the riches of His grace."

How has this grace abounded?—"Which He made to abound toward us in all wisdom and prudence."

What does He make known through this grace?—"Making known unto us the mystery of His will."

In accordance with what has He made known His will?—"According to His good pleasure."

In whom is God's good pleasure purposed?—"Which He [God] purposed in Him [Christ]."

Unto what is His good pleasure purposed?—"Unto a dispensation of the fulness of the times."

To what end is His good pleasure purposed?—"To sum up all things in Christ, the things in the heavens, and the things upon the earth; in Him, I say."

What are we made in Him?—"In whom also we were made a heritage."

By what means?—"Having been foreordained."

According to what?—"According to the purpose of Him."

What assurance have we of the power of His purpose?—"Who worketh all things after the counsel of His will."

What is God's object in all His purpose, grace, and blessings?—"To the end that we should be unto the praise of His glory, we who had before hoped in Christ."

### Suggestions for Study.

**"An Apostle."**—The word apostle means "messenger," or "one sent with a message." It has been supposed by many that the word apostle applied only to "the twelve;" but Paul was an apostle, and so were Barnabas and Epaphroditus. See Acts 14: 14; Phil. 2: 25 (Greek, apostle). So also our Lord is called (Heb. 3: 11), making sixteen apostles at least mentioned in the New Testament. The apostle seems to mention still others in 2 Cor. 8: 23. The important fact of apostleship is not the office or the man, but the message. No apostle carried with him any other authority save what was in the message; and the authority was in the message, not because an apostle gave it, but because of Him who sent it.

**"Through the Will of God."**—Paul did not make himself an apostle. God's gifts do not come from man's choice. We may desire to be prophets or apostles or evangelists, but the appointment rests with God. His Spirit divides to each one severally, even "as He will" (1 Cor. 12: 11), and always according to our power or ability to use His gift (Matt. 25: 14).

**"To the Saints."**—The word saint means a holy one, a separated one, a set-apart one. It means one separated from the world and set apart unto God. Characteristics of latter-day saints are thus given: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. This epistle was addressed not only to the saints at Ephesus, but to the faithful in Christ Jesus everywhere in all ages, and, hence, to us. One other thought: We do not read of Bible saints calling themselves such. They thus speak of their brethren; but the terms they apply to themselves is ever "apostle," "messenger," or "servant."

**Grace and Peace.**—In the grace—God's unmerited favor, the revelation of Himself to sinful man—God gives the peace; and He gives it to us. As to what it is and how it comes we will study later. But herein catch the precious thought. It is bestowed upon His people, alike from Father and Son.

**"Blessed."**—The word "blessed" means to be "well spoken of," eulogized, praised. And the great God, the Father of all, even of our Lord Jesus Christ, is worthy of all praise, because He has blessed us, spoken well of us. What God speaks is so. His speaking it makes it so. Speaking well of God expresses our sentiments and feelings; but God speaking well of us brings to us all that which He has spoken in our behalf. What is this? How much does it include? "Who hath blessed us with all spiritual blessings." Do not put them afar off to the future; take them now. It is not God "once blessed," or God "will bless," but God "hath blessed us with all spiritual blessings in the heavenly places in Christ." "His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue." 2 Peter 1: 3. "For it was the good pleasure of the Father that in Him should all the fulness dwell;" "in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 1: 19; 2: 9, 10. If we embrace the Son, if we lay hold on Christ, by yielding all to Him,

in Him we obtain all. Every spiritual blessing is ours to grasp if we will. We may die of thirst, believing ourselves on the great salt sea; but God's great flowing Amazon of the water of life is all about us; "dip it up" and drink.

**God's Choosing.**—O the infinite assurance of His goodness. We did not choose Him; He chose us. He did not choose us to be evil, but to be holy and without blemish. He did not wait for us to develop character, and then choose us; He chose our characters in the beginning. He marked them all out in His own righteousness, sons of God through Jesus Christ; each one of these characters having its own individuality, with a name expressive of its inherent righteousness, its individuality, and its experience; and all these names of characters were written before Him in the Lamb's book of life in the beginning. Rev. 13: 8; 17: 8. And now He comes down into this evil world by His Spirit, His Word, His Son, His messengers, and calls each one of us to one of these characters, holy and without blemish before Him.

**"Foreordained."**—The word rendered foreordained means to determine, limit, mark out beforehand. God marks us out beforehand to be His sons, adopted through Jesus Christ. He foresaw the sin, He knew that it would come in the great testing of character, but the characters written in the book of life remain. The ultimate possible character of each sinful soul that He calls (and He calls all) is there written. The sonship which we lost by sin, He will restore by adoption. What man would not have through creation in His Son, God offers in plentitude through regeneration by grace in Jesus Christ. Nor does He place men farther away because they sinned. In love He marks out beforehand our adoption as sons unto Himself. Not one degree in relationship are we to be removed, so far as Infinite Love can do the work. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. How could He do more? This is "the good pleasure of His will;" is it our will to accept it? How can we refuse it?

**To His Glory.**—The character of the workman is proclaimed by his work. The carpenter who can take the poorest material and make it into a house the first of its class is the best carpenter. The house is to the praise of his glory. The wonderful poem made of a combination of common words, the marvelous painting, produced by a combination of common and various pigments, are to the praise of the singer and artist. A number of years ago a noble lady of France laid a wager with a German lord that Paris would take the most insignificant thing and make of it a creation of glory and beauty. A hair was chosen. It was sent to Paris. In the beak of a German eagle in gold and medallion the hair was placed, and suspended from either end of the hair were the symbols in miniature of the provinces of Alsace and Lorraine, underneath was the inscription, "Alsace and Lorraine—you hold them only by a hair." The wager was paid. The thing of art and beauty from the hair was to the praise of the skill of Paris. Infinitely more than this God proposes to do in Christ Jesus; He will take the poor wrecks of humanity sin has made in this world, in whose flesh dwells no good thing, and make them to the praise of the glory of His grace throughout all eternity. We can not see how it is possible to do it, but He "worketh all things after the counsel of His will."

**His Grace.**—This epistle is a revelation of His grace. "Grace to you," "the glory of His grace," "the riches of His grace," "by grace ye are saved," "the exceeding riches of His grace;"—O how abundant is the grace, "freely bestowed." It brings redemption. It forgives all our trespasses, not according to our poor asking, or conception, "according to the riches of His grace." It "abounds" in our behalf. "Where sin abounded, grace did abound more exceedingly." Rom. 5: 20. It gives righteousness for sin, life for death, always sufficient, "in all wisdom and prudence." And in His unfathomable goodness God has made this great "mystery of His will" known, in order that each soul of us may believe and accept His finished work.

**A Heritage.**—He goes still farther. He sees us not only as forgiven sinners, not only as sons, not only a part of that glorious culmination of all the ages when all things shall in Christ Jesus be gathered back to oneness with God; but we inherit it if we are Christ's. In Him "all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 22, 23. "He that overcometh shall inherit these things." Rev. 21: 7. That is God's foreordained purpose, and He is able to do it all. Will you, will I, let Him work it all out in our lives? He can not fail.

\*These studies will take the place of the regular Sabbath-school lessons. The Scripture text used will be from the American Standard Revised Version (Thomas Nelson & Sons, publishers), the only version authorized by the American Revision Committee.





OAKLAND, CAL., JUNE 17, 1903.

All Manuscript should be addressed to the Editor.  
For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.  
C. M. SNOW, } - - ASSISTANT EDITORS.  
W. N. GLENN, }

### WHY CHOOSE DEATH?

ONE would naturally suppose that the ordinary course of death would suffice. The death sentence has passed upon all men because of sin. "All have sinned," says the scripture, and therefore "death passed upon all men." Adam, the father of us all, disobeyed the law of God, and thus brought death upon all his posterity. "In Adam all die." And men are not ignorant of the fact that they must die. The infallible Word of God says, "The living know that they shall die."

This being the case, does it not seem strange that men are not still willing and anxious to live as long as they can? Even those who are most fearful of death will virtually commit suicide. The great deceiver who led mankind into the way of death—through a promise that they should not die—has imbued the race with a kind of unwitting mania for death, an innate desire to destroy life. Perhaps the greatest single manufacturing enterprise in the world is devoted to the invention and manufacturing of engines of destruction, weapons of war. The nations are vying with each other in preparations for destroying life, and make pretext of very insignificant incidents, of even trifling affairs, for belligerent agitation and the extension of death-dealing facilities.

Men spend large sums of money in the manufacture of poisonous and debilitating drinks and other injurious luxuries. They spend more for unhealthful drinks and for tobacco than for the necessities of life. They spend more substance in order to live in unhealthful manner, because it is the style, than would support them well and happily in good health. They will waste large fortunes in suicidal manners and customs of existence, and then commit suicide outright because the fortune is gone. Many persons would rather pine away and die in some pent-up city quarters than to live in the open country and do plain work. The majority of people pass away their short allotment of time in utterly reckless regard of the precautions that would add years to their natural lives, and also add comparative comfort. The dangers to life in the large cities are many times as great as in the country; yet fully one-half, in many States and countries more than half, of the population will crowd into these death-traps to body and soul.

But the mass of human beings not only court death as contrasted with this life; but they choose death rather than eternal life. This they do by rejecting Him who alone can give them life. Christ is "the Way, the Truth, and the Life," and His counsel is, "If thou wilt enter into life, keep the commandments." Matt. 19:17. This was the principle set before ancient Israel, as pertaining to both temporal and eternal life. See Deut. 30:15-20. The situation is plainly set forth in the Gospel: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This is truth, for "the mouth of the Lord hath spoken it." Then why choose death, when life is at hand? G.

### THE "CHRISTIAN NATION" FARCE.

#### The Lesson of Kishineff.

A STRIKING and impressive illustration of the working-out of the "Christian nation" idea, "Christian patriotism," "national Christianity," etc., etc., was recently set before the world, and the world has set up a strong protest against the object lesson. Our ideas have very much to do with our conduct toward our fellow men. Zealous superstition has often reddened its hands in the life-blood of its fellow men, has racked and burned them, and invented ingenious tortures to propagate its ideals. This suffering world has had long and terrible lessons in the working out of such ideals, and still there are multitudes ready at a moment to repeat

the illustration. The latest working out of such an illustration was seen at Kishineff, Russia; but right here in America great religious organizations are propagating the same ideal that, in its out-working, wrought such terrible havoc among the Jews of Kishineff. That ideal is national Christianity, Church-and-State union.

The feeling of the mass of the Russian people toward the Jews was crystalized into expression in these words by the periodical which did most to bring about the massacre.

Become Christians and our brothers, and enjoy all the privileges of Russian citizenship. If not, you have one year to go where you please. After that term has expired, there must not remain a single Jew in Russia unless he is Christianized, and thereafter entrance to Russia will be forbidden to the Jews forever.

That this Russian declaration of purpose respecting the Jews is a "Christian-nation" purpose is evident. Notice the similarity between that "National Reform" utterance of the Orthodox Russian and the declarations of purpose uttered by American National Reform advocates, as follows:—

Our remedy for all these malefic influences is to have the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Rev. M. A. Gault, district secretary of the National Reform Association.*

We might add in all justice, If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil and for the sake of the devil, subdue it and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die.—*Rev. E. B. Graham, Vice President, N. R. A.*

We want State and religion, and we are going to have it. . . . Now we are warned that to engraft this doctrine upon the Constitution will be oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-day Baptists who would be sufferers under it. These all are, for the occasion, and so far as our amendment is concerned, one class.—*Jonathan Edwards, D.D.*

Mr. Edwards, after classing all who oppose the Church-and-State idea of the National Reformers as Atheists, declares:—

Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of this fair land! Let us repeat, atheism [in which he includes Jews and Christian denominations that believe in religious liberty] and Christianity are contradictory terms. They are incompatible systems. They can not dwell together on the same continent!

Now compare these utterances with the Russians' declaration of purpose toward the Jews, and note the similarity of the sentiment, of the spirit which they breathe. It is the same spirit. It is simply "national Christianity," the "Christian nation" idea, worked out—or, rather, working out; for when it is worked out, we see the blood-spattered dwellings, the ravished women and girls, the nameless cruelties, and the dead-strewn streets of Kishineff.

And wherefore slew they them? Russia is a Church-and-State government. If the Jews would embrace the doctrines of the Russian Orthodox church—become Greek Catholics instead of Jews—then all the privileges of Russian citizenship would be granted them; the oppressive laws enacted against them would not apply; the fury of the people would be stayed; there would be no more Kishineffs. That is the meaning of the language in the expressed sentiments above quoted from the Russian spokesman. The animosity against the Jews is not because the Jews are money-lenders and merchants. The quotation shows that; for they would doubtless continue their occupations after "conversion" to the Greek Catholic Church. It is because the Jews are not yet "Christianized" that the so-called "Christian nation" of Russia has turned its hand against them.

But the "Christian nation" idea might not work out so in America.—It has worked out so already, only not to "the same excess of riot." That idea wrought into the laws of our States has put the most conscientious, God-fearing, Christian men in this country into the chain-gangs and the prisons, side by side and cell-mates with ordinary criminals. What had they done?—Obeyed God, and worshiped Him "according to the dictates of their own consciences," which is supposed to be the sacred privilege of every American. But in doing that they had disregarded

an ordinance of man which has set up for itself the claim of divine right over the consciences of men—the divine right to dictate religious ceremonies to Divinity and enforce them under pains and penalties upon humanity. That human ordinance claiming a right which Divinity has never asserted over the consciences of men, is the Sunday law in the States and Territories. Hundreds of Christian men have suffered under it, and many are even now resting under its condemnation. If they would keep Sunday they would not be molested; if the Jews of Russia would keep Sunday and join the Russian State Church, they would not be persecuted. Verily, Satan is exceeding wroth against the Sabbath of Jehovah, whether kept by the Jew or the Christian.

It would be well for Americans to learn the lesson of Kishineff, and cast the mote out of their own eye before seeking to pluck the beam out of the eye of Russia. It is all right to protest against the cruelties; but they are the result of the system, and the system is just as wrong in America as in Russia, and the cruelties and the system here much less excusable. S.

## Question Corner

### 1374.—Flesh Foods.

Please explain about eating meat. The Bible says that the swine is not good to eat. R. H.

Well, the Bible, then, settles a part of the flesh food question to those who believe it. God had a reason for absolutely prohibiting the use of certain living creatures as food. See Leviticus 11 and Deuteronomy 14. We can conceive of no other reason than that their flesh was totally unfit for food; unclean, unwholesome, in the very nature of the animal. And certain it is, the Jews who have heeded the clear instruction are among the healthiest of the people of earth, notwithstanding their use of tobacco and excesses in other directions. Other animals used for food are becoming more and more diseased. Vegetables, grains, and fruits are much cleaner and more wholesome, almost universally. Wisdom is needed, however, in making the change from a flesh diet to a vegetarian diet, and good common sense should be used in the cooking and combinations of food. See Bible Student's Library, No. 158 ("Natural Food of Man,") containing the Biblical argument, and many recipes, price, 25 cents.

### 1375.—Congregation or Church.

In Deut. 23:2 what is the difference between membership in the congregation then, and church membership now? J. H.

Practically the same. It would be better if the New Testament Greek word (*ekklesia*) rendered "church" had been rendered "congregation." It would have enabled us better to connect the Old and New Testament congregations. However, that ancient congregation and its rules were adapted to that people of one blood and nation. Restrictions then physically, nationally, and otherwise, are not operative now. They were symbolic of spiritual things.

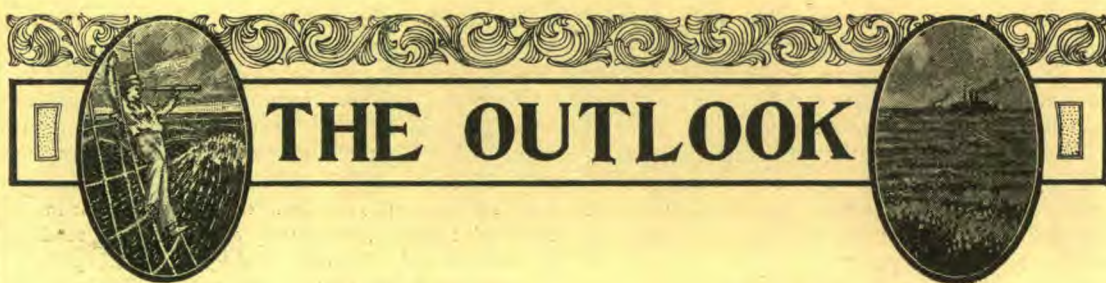
### 1376.—Sabbaths and Feasts.

Will you please explain the difference between the Sabbaths or feast days and God's Sabbath or the Lord's Day? A. L.

The Sabbath of the Lord is eternal. It was applied to this earth as the memorial of God's creative power. Gen. 2:1-3. It comes to sinful man as a sign of God's power to sanctify. Eze. 20:12. As it was through Christ the Lord that God created the world, as it was Christ who wrought and rested (John 1:1-3; Col. 1:16; 1 Cor. 8:6), so the Sabbath is, therefore, the Lord's Day (compare Mark 2:27, 28; Isa. 58:13; Ex. 20:8-11; Rev. 1:10). That Sabbath will exist forever. Isa. 66:22, 23.

The yearly feast days and Sabbaths all came in in consequence of sin. They were of the nature of types and prophecies pointing forward to Christ. They are all enumerated in Leviticus 23 and were connected with the great feasts of the Passover, the First-fruits, the Feast of Trumpets, and the Atonement. All these met their fulfilment in Christ Jesus, and are distinguished from the weekly Sabbath. The weekly Sabbath was always the seventh day of the week, in constant succession; the yearly sabbaths might fall on any day of the week. The Lord distinguishes between the two by the expression, "besides the Sabbaths of Jehovah" (Lev. 23:38), and by the very nature of the institutions.





### RETALIATION IS NOT CHRISTIANITY.

It sounds very much like a "falling away" to read of a Christian missionary's suing a heathen government for indemnity because of being persecuted for Christ's sake. The Lord's direct counsel is: "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." And the Spirit of the Master, speaking through Paul, says: "Recompense to no man evil for evil. . . . Avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. . . . Be not overcome of evil, but overcome evil with good."

Paul was the victim of "terrible outrage and indignity" on more than one occasion, but he did not attempt to force indemnity from any one. Yet there is no doubt that he could have recovered. At Philippi he was unlawfully beaten, publicly and severely. When the magistrates learned that he was a free Roman citizen whom they had beaten before he was legally condemned, they were much alarmed, because they knew that Paul could make them much trouble. Had he demanded it, he could have secured a handsome indemnity from them.

Also at Jerusalem, when the Jews mobbed Paul on a certain occasion, and he was rescued from them by the Roman soldiers, another opportunity was given him to sue for damages. In the prison the officer in command had Paul bound in order to examine him by scourging. But when the officer was told that Paul was a Roman citizen, he, too, was afraid, because he had given the prisoner occasion to retaliate upon him through the law. Or had Paul seen fit to make complaint to the authorities at Rome against the Jews for their illegal action, he might have brought trouble upon them. They had laid themselves liable to a reduction of their privileges, just as did the people of Ephesus when Demetrius and his fellow craftsmen raised the uproar against Paul and the Jews of that place. On that occasion the town clerk reminded the rioters that the people of the city were "in danger to be called in question" concerning the "uproar," as there was no cause whereby they might give account of the trouble. The same was true of the uprising at Jerusalem.

But Paul, like his Master, did not attempt to retaliate upon his persecutors. Being a free Roman citizen he could have severely retaliated upon the people of Lystra, who, without trial, stoned him until they thought he was dead, and then dragged him out of the city. But the apostle of the meek and lowly One was not seeking redress or award in that way. To the Corinthians he wrote, "I am exceeding joyful in all our tribulation." And to the Romans he wrote: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." All the trials through which he passed—and they were many—he called, "light afflictions, which are but for a moment." Furthermore not only the apostles, but hosts of other people of God in the olden time, took *with joy* the spoiling of their goods. But times seem to have changed.

All these suits for indemnity from the heathen because of their persecutions are of the spirit of the world; they do not manifest the spirit of Christ. They only stir up greater antagonism to the work of Christ in the earth, and Christians in China and in the Turkish provinces will have to bear the brunt of the counter retaliation that is sure to come. The more these indemnity suits succeed (apparently), the worse it will be for the cause of Christ in the countries which have to pay. Christianity can not profit through any course not sanctioned by the word or example of Christ. Retaliation is not Christianity, and extorting indemnity from the heathen by professed Christians is only a detriment to Christian work.

### EMERSONIOLATRY.

SURELY if Ralph Waldo Emerson were alive and conscious of America's on-going, his soul and "oversoul" would have been filled with mingled emotions during the last few weeks, as men have vied with each other in acknowledging him as but little less than their Creator, and so on down through all degrees of demigodism. Even a coterie of his disciples, numbering among them ministers of evangelical churches, has sent out an appeal that one Sunday be devoted to the memory of Emerson.

We are glad to see one religious paper at least protest against the suggestion. The *Christian Advocate* declares that the suggestion is enough "to freeze mercury," and well adds:—

To commemorate Emerson as a genius, as a literary star of the first magnitude, as a citizen, as being of considerable value to the symmetrical development of thought by opposing bald materialism, as one who has extended the fame of the United States far and wide by his poems and essays, as a person of unusual sweetness of disposition, and the sympathizer with the elevation of mankind and the removal of inequalities, is as unobjectionable and as praiseworthy as the vote that placed him so high in the hall of fame; but for orthodox Christians to take the hours set apart for religious worship to magnify the life of one who used his powers to dethrone CHRIST as in any special degree the Son of God, and attached no value to His sacrifice for the salvation of men, except as a mere martyr, would be most incongruous except for Jews, Unitarians, and Deists.

One of his worshipers well tells us that it is utterly un-Emersonian to become so enslaved to Emerson, for he taught the freedom of the individual. And he doubtless did by example, but he made a host of slaves.

Another admirer, in writing of his influence, contends that to only strong minds like Emerson's does such philosophy as his belong, and its utter perversion, the degradation of its transcendentalism, is seen in "Christian Science."

And yet every good thing that Emerson ever taught is in the revelation that Jesus Christ, the Son of God, gave to the world in the Bible. O how all this worship of men emphasizes the great need of God's last great threefold message, "*Fear God, and give glory to Him; . . . and worship Him that made heaven and earth.*" Rev. 14:6, 7. There is much need of giving it. There is freedom nowhere else save in His fear, in His worship.

### THE PRESIDENT'S "TOLERATION" IDEA.

PRESIDENT ROOSEVELT is sanguine regarding the religious harmony of the people of this country, and regarding the permanence of that supposed harmony. But it is often true that optimism is based upon an ardent desire to see certain conditions rather than upon a reasonable assurance that they are permanently fixed. That the President desires mutual good-will among all classes, and will endeavor to the best of his judgment to have it so, we do not question; but when he is content to see mere "toleration" where there should be *liberty*, he displays a lack of appreciation of the true basis of religious harmony. In a speech at Salem, Oregon, during his recent tour, the President is reported to have said:—

Fundamentally, in this country, we are free from the dreadful curse of religious hatred and persecution, which has worked so much evil in the world at large. We realize that a cornerstone in the building of this government must be not merely religious toleration before the law, but a genuine religious toleration among ourselves.

Unfortunately, instead of being "fundamentally" free from religious hatred, we are only *theoretically* free from it because of our profession of fundamental freedom. Toleration implies obligation, on the part of those who are tolerated, to those who are gracious enough to do the tolerating. In this republic, because of the profes-

sion of religious liberty, the government of the nation and the governments of the States are obligated to the *protection* of every individual in his religious belief. Therefore the right to the exercise of religious belief (that does not contravene the rights of others) is more than a matter of toleration; it is a matter of protection of vested right. And the right of one is as sacred as the right of the mass. Toleration is not a question of law at all, "merely" or otherwise; for, properly, law either prohibits or protects. In a republic, law is supposed to be regulated by a recognition of the principle of equal rights. But toleration is a question of grace on the part of a superior toward an otherwise helpless inferior. Therefore when the individual assumes an air of mere toleration toward his neighbor's religion, he assumes an air of superiority. And the assumption, on the part of the law or of the individual, of the position of a tolerator, implies the right not to tolerate when such a course seems expedient. Moreover the power to enforce intolerance will surely inspire action in that direction.

Again, the President is reported to have said:—

We in America are to be held thrice blessed that the chance for animosity between Jew and Gentile, or between Christian sects, has become infinitesimal to the vanishing point.

But when the highest ideal of our very optimistic President, in his desire for religious harmony, is reached by the low idea of "toleration" surely "the chance for animosity," instead of being at "the vanishing point" is really at the danger point.

Immediately following the foregoing quoted remarks the President added:—

Once more, not only must there be no line of demarcation among our people on the grounds of creed or on grounds of sect, but there must be no line of demarcation down among them on grounds of class or occupation.

But there are lines of demarcation among our people on these grounds, and the presence of laws on our national and State statute books prescribing the observance of Sunday are indubitable evidence of the enforced observance of a religious tenet, and the official denial of the right not to observe it. And these constitute the ever-ready weapon of a large class of intolerant individuals. The labor unions, the non-union unions, the leagues of employers, the contests of labor and capital, the race and color lines, all testify to the existence of these lines of demarcation. They are here, and they will not vanish because our well-meaning President shakes his fist at them. And if he would prevent in this country "the dreadful curse of religious hatred and persecution, which has worked so much evil in the world at large," he must needs raise his standard from the illiberal plane of "toleration" to the high eminence, the true republican goal, of absolute religious liberty and equality before the law.

Yet with all that the best President can do to ameliorate conditions, these lines of demarcation are here to stay. "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves," etc. See 2 Tim. 3:1-7. As prophetic proof that bitter contests will continue to the very end, and that this country is not immune, read James 5:1-8 and Revelation 13. "The sure word of prophecy" always portrays conditions in their true light.

### SUNDAY LAW IN CANADA.

A CORRESPONDENT of the Battle Creek, Mich., *Review and Herald* gives the following brief report of a Sunday law case in the province of Alberta, Canada:—

Brother Hansen's trial for working on Sunday was called in February before the Supreme Court. He was discharged on the ground that he was a farmer, and that the law did not apply to farmers. Since then the attorney-general at Regina has issued orders to the mounted police not to disturb Seventh-day Adventists or Jews for doing work on Sunday.

This order of the attorney-general illustrates the difference between toleration and liberty. This officer evidently sees the injustice of the law, and will not enforce it against a class. His sense of justice leads him to give by toleration the liberty that of right ought to be recognized in the law. But the present law would sustain him in not granting such toleration, and some day another official, with a less sense of justice, will deem it his duty to withhold the tolerance exercised by the present incumbent.



Another point in this Canadian Sunday law is worthy of consideration, and that is, its similarity to the first Sunday law on record—the decree of Emperor Constantine, A. D. 321. That document reads as follows:—

On the venerable day of the sun let the magistrates and people living in towns rest, and let all workshops be closed. Nevertheless, in the country, those engaged in the cultivation of land may freely and lawfully work, because it often happens that another day is not well fitted for sowing grain and planting vines; lest by the neglect of the best time the bounty provided by heaven should be lost.

When this decree was issued Constantine was still a worshiper of the sun; he had not yet professed Christianity. But afterward, as the church gained more influence in the affairs of the civil government, the Sunday law was made more stringent and included all classes. Any Sunday law, on any statute book, however mild its face, is a menace to the liberties of the people, notwithstanding the tolerance of any public official charged with its execution.

G.

### THE POPE TO THE PRESIDENT.

Autograph Letter of Thanks Sent through Father Van Antwerp.

THE pope, through Mgr. Bisleti, the master of the chamber, forwarded to Rev. Francis J. Van Antwerp, of Detroit, Mich., an autograph letter addressed to President Roosevelt, thanking the president for his jubilee present and expressing his appreciation of the compliment.

Father Van Antwerp sailed from Cherbourg on May 13, and on his arrival in the United States will go direct to Washington to deliver the letter and report to President Roosevelt on the result of his mission.—*Catholic Mirror*.

### THE SULTAN'S SITUATION.

NOT much sympathy is expressed in Christendom for the ruler known, in Mr. Gladstone's phrase, as "Abdul the damned." Yet Abdul, whether damned or not, is in a position such as no ruler would covet. His mixed population of Mohammedans and Christians in European Turkey makes an insoluble mass. Reforms demanded for the Christians, and literally forced upon the sultan by Russia and Turkey, inflame his Mohammedan subjects to revolt. The Albanians are a people honestly devoted, on account of religion, to the Turkish government, and it must be extremely repugnant to the Ottoman regime to impose on them obnoxious laws in order to placate the Macedonian Christians, who never will be content until they break away entirely from the Turkish yoke. Yet, while the situation has elements that seem destined to destroy the Turkish Empire in Europe sooner or later, the undoubted determination of Russia and Austria to postpone the final debacle, if possible, operates as a fire-extinguisher upon inflammable materials in the Balkans. The role of the sultan, however, is not a happy one, in any event. No other European ruler has so difficult a post to fill as Abdul Hamid these spring days.—*Springfield Republican*.

**Wireless Telegraphy.**—Altho there has been a great disappointment in the matter of the trans-Atlantic wireless messages, on account of the breakdown of the apparatus, the work of extending wireless telegraph communication goes steadily on. Many sets of apparatus are now being installed on vessels for communication with each other and for communication with points on shore. This feature of wireless telegraphy seems to have been a success. Now wireless telegraph stations are being installed in different cities to bring them into communication independent of the present telegraph system. Chicago and Milwaukee are thus joined at the present time, and other cities are preparing to follow their example.

**A Sunday-law campaign** for the State of California is now in process of evolution. At a recent meeting of representatives of the Presbyterian, Methodist, and Congregational ministerial unions in San Francisco, it was decided to call a meeting on June 15 to effect a State organization. At this meeting representatives of all the various ministerial unions in the State are requested to be present. The purpose of the organization is to secure the legal enforcement of Sunday keeping.

**The public debt** of the United States at the present time stands at \$1,130,856,930. The reduction in the debt for the month of May amounted to \$3,247,385. The cash balance on hand in the United States Treasury now amounts to \$375,168,897.

**Another Calamitous Week.**—Last week we reported a long series of disasters, and the record of the week just closed does not come behind in its list of calamities of various kinds. The flood conditions in the Middle West in general have shown little improvement. While the flood waters are receding in Topeka and Kansas City, points lower down on the raging rivers are in greater peril than last week. St. Louis and points above and below are now suffering from the flood conditions. The receding waters in the cities above reveal the fury of the overflowed rivers. The list of dead in Topeka now numbers seventy-eight, and it is expected that other bodies will be found as the waters recede. Nothing like a definite estimate of the number who have lost their lives in other places has yet been given. In many of the flooded cities there has been great destruction of buildings, hundreds of which have utterly collapsed, while others are practically ruined, tho still standing. Hundreds of persons have escaped death by the narrowest margin, after living for hours or even days in momentary expectation of death. Great financial loss has been occasioned all along these swollen rivers to crops and farm buildings. The rising Mississippi is now doing great damage all along its banks. The loss to the farming section will reach into the millions, and the loss in the inundated cities is impossible to estimate. There is considerable uneasiness over the possibility of disease breaking out in the flooded districts, owing to the great number of dead animals decaying in heaps or among the drift-wood. A furious storm visited South Carolina on June 6, swelling the rivers so rapidly that at Pacolet and Clifton great damage was done, and at least eighty persons lost their lives. Great cotton mills were in operation at these places and the flooded rivers rushed down upon the mills, before the operatives had a chance to escape. The property loss is placed at \$3,500,000, and there is great destitution among the survivors. Rain fell in torrents, the rivers overflowed their banks to heights never before known, railroad bridges were torn from stone and iron piers, and grist mills and cotton mills were crushed like houses of cardboard, and a great many homes were washed away. On June 1 a tornado dealt death and destruction to the city of Gainesville, Ga., and its environs. The reports indicate that about one hundred persons were killed, and one hundred and fifty injured. Scores of cottages were leveled to the ground, and two stories were torn off the factory of the Gainesville cotton mill. It was in this mill that about two-thirds of the deaths occurred. In all, about two hundred buildings were destroyed in the path of the storm. A great storm occurred at Valparaiso, Chile, on June 2, which caused a number of vessels to founder. One steamer, the *Arequipa*, was wrecked, and all but seventeen of her passengers and crew, numbering eighty, were lost. Eight persons were killed in a railway collision at Stillwell, Kansas, on June 4. Fierce forest fires are raging in Eastern Canada and New England, destroying much valuable property, and a drought of forty-eight days is said to have practically ruined the crops of that section, entailing an estimated loss of \$70,000,000. A hurricane swept over the Philippines on June 5, doing great damage to shipping, and causing considerable loss of life. Word has come from the United States consul at Canton, China, that over a million Chinese are starving in the province of Kwang-si. The stricken districts are earnestly appealing for help. Two hundred persons are reported massacred by Turks at the village of Smerdash, Macedonia. On June 7, near Marseilles, France, more than one hundred persons are said to have lost their lives as the result of a collision between two passenger steamers. Many of those who were rescued were badly injured in the collision.

**The campaign in England** against the proposed new tariff scheme of Mr. Chamberlain continues to grow in interest. The working people, fearing a considerable increase in the cost of living, are opposing it almost as a unit. Almost the same kind of a campaign is now being carried on in Germany, where a very large portion of the people are demanding lower tariffs and cheaper bread. On one night, in the city of Berlin, eighty-one political meetings were held and the following night ninety-six. The campaign is conducted with much bitterness and ill feeling. The Scandinavian countries are much alarmed over the proposed British tariff policy, fearing the practical ruin of their export trade in food and lumber.

**A Gift from the Pope.**—The exchange of gifts between the pope and the official head of this government is becoming quite a frequent affair. Many gifts to the pope have been made in recent years by American presidents, the last being a volume of Messages and Papers of the Presidents beautifully bound, and was received by the pope on the 25th anniversary of his pontificate. The pope responded with a magnificent volume of his encyclicals and pontifical acts. Whether or not there is any particular significance in the individual acts, there certainly is significance in the increasing frequency of the exchanges.

**The South American Alliance.**—A report from Buenos Ayres states that the purpose of the new alliance between Brazil, Argentina, and Chile, is for protection against the aggressions of any European power or powers that might threaten the sovereignty of any of the allied nations. These are the strongest powers in South America, and they seem to be preparing to establish a Monroe doctrine of their own.

**The Navy Department** has at last succeeded in having closed all the saloons of the town of Bremerton, Washington, where a government navy yard and repair shops for vessels are located. The great number of saloons, gambling resorts, and other places of evil had made the situation there intolerable to the department, and it refused to send any of the war-vessels to that navy yard unless the licenses for all these places were revoked. As there was every indication that the department meant to keep its word, licenses were finally revoked for all such places in the town.

**Belgium** has decided not to annex the Kongo Free State, and will allow the option of annexation to expire. She had been given ten years in which to decide whether to annex that country, and at the expiration of that time the option was extended. The extension has now expired, and she will not annex the territory because of popular opposition and the attitude of Great Britain. The popular opposition was due to the revelation of the cruelties practised upon the natives by officials of the Belgian Government.

**Postal Frauds.**—Following the arrest of the superintendent of the rural free delivery system in Washington, two other members of the Postal Department have been placed under arrest for dealings similar to those of Mr. Machen, the superintendent of the system. The latter is charged with receiving \$22,000 from the firm which furnishes the patent fasteners of the street letter-boxes; the former with conspiracy to defraud the government in the purchase of leather pouches furnished rural deliverers.

**The Suez Canal**, during the last year, made the largest showing of any year since its construction. The number of vessels passing through the canal during the year was 3,708, of which more than two thousand carried the British flag. The receipts were \$20,744,000. The tonnage passing through the canal last year exceeded that of the previous year by 424,473 tons, and this was more than one and a half million tons in excess of the tonnage which passed through the canal in 1900.

**A Worthy Mission.**—A report from Lexington, Ky., states that a company of twenty-five young preachers will spend their summer vacation in an endeavor to evangelize the feudal districts of Kentucky. The entire company will be composed of students of the Kentucky University. They will seek to reach the people wherever opportunity presents itself, and by instilling Christian principles into their hearts, create better social conditions, and thus prevent the recurrence of feudal murders.

**The New Zealand Government** is planning to capture the English beef trade from the American beef trust, which now supplies a great portion of the beef used in the United Kingdom. The Government of New Zealand will itself go into the beef shipping business, paying fixed prices for the beef and offering it in England at cost. The American beef trust is considerably worried over the new departure.

**Contributions** continue to be taken up for the Jews of Kishineff. It is now reported that the Jews of Russia are arming themselves, and preparing for their own defense. It is also announced that a list of 101 towns has been named in Russia in which the Jews will be permitted to acquire property, but not outside of these places and the ones hitherto named.

**Another commission** has been appointed to seek some way of enabling the "silver-using countries" to place their monetary affairs on a more satisfactory basis. This commission is known as the "International Exchange Commission," and will meet first in London and then in Paris. Delegates from America will take part in the deliberations.

**Final action** has been taken by the German Government in the matter of the expulsion of the Mormon missionaries. Notices have been served upon ninety of these missionaries to quit the German Empire within three weeks. The Mormons are still looking to the Government of the United States to intercede in their behalf.

**A concerted move** against the lax divorce laws of the country is now in progress. Ministers of the various denominations will participate in the movement which will be formally inaugurated in New York City the coming autumn, when a convention is to be held there to consider the matter and formulate plans of co-operation.

**President Roosevelt**, on June 5, ended his tour of over two months through the western States and territories. He was accorded a hearty reception by the people of the capital city. The President has heartily enjoyed his trip through the great West, which was entirely free from any accident or unpleasant occurrence.

**A volcanic eruption** of great severity is reported from the Loo Choo group of Japanese islands, and the governor of the islands has requested the Japanese Government to rescue the inhabitants. The latter are leaving, abandoning their crops, fearing the fate which befell the inhabitants of St. Pierre.

**Two hundred insurgents** in the island of Cebu, Philippines, attacked a company of American soldiers about May 22, and were defeated with a loss of 68 killed and 29 captured. The losses on the American side are not given.





# THE HOME

## SOCIETY.

BY MARY WOOD-ALLEN, M. D.

### Founding a Home.



OME years ago I stopped at a so-called family hotel which a number of young married people made their abiding-place. The men were away all day at business, while the women had nothing to do but shop, visit, play cards, or make fancy work. In this life of elegant leisure they doubtless thought themselves more fortunate than the young wives who, in obscure homes, were cooking, scrubbing, and washing dishes, but they were mistaken. They were contributing nothing to the welfare of humanity, while the obscure housewife in her round of simple, homely duties is not only making her family comfortable, but is building into the fabric of national character the virtues of thrift, industry, order, and loving service.

### Housekeeper Versus Home-maker.

It may seem a very small thing when two young people set up a little unpretentious home of their own, but, in truth, it is a deed of national importance. The housewife may well "magnify her office," for she is the teacher in the great school which determines the characteristics of the nation; and well it is for the nation when she is home-maker as well as housekeeper, for there is sometimes a difference. All housekeepers are not home-makers, indeed may be far from it. House-keepers are too often "ridden by things," as Emerson says. The house takes precedence of the family, and ease, comfort, and happiness must be sacrificed to order. The home-maker may not be the most perfect housekeeper, but, with her, souls take precedence of things, and she is willing to endure a little wholesome disorder in order that home shall be the place where the family desire to stay. The housekeeper is restless and unhappy if there is an unwashed dish or an undusted room in the house; but the home-maker, loving neatness equally well, is willing to postpone the duties for a chat or a ride with her husband. Said a housekeeper to a home-maker, "My husband wanted me to go out into the country with him yesterday right after dinner, and I wanted to go so badly, but I couldn't, for the dinner dishes must be washed, you know, even if the heavens fall."

"No, I don't know," said the home-maker. "I know that I should have covered up the dishes and have gone and spent a golden afternoon with my husband out in the pure, country air, and I shouldn't have thought of the dishes all the time."

"Well, I haven't such an easy conscience," said the housekeeper with a tone of superior virtue. "I believe a woman's first duty is to her home."

"So do I," said the home-maker, "but the house is not all there is of the home. Husband and children come first, after them the house, and if their happiness or welfare demand a sacrifice of 'things,' then 'things' shall go."

The home-maker must judge of relative values. She must be able to decide whether the care of the house is the paramount thing, or whether it is best, in the truest interests of home, to shut the eyes to some things that would offend the housewifely instincts and keep the family close around her and happy. Too often children are driven out of the house because they bring in their childish dirt and disorder, and later they stay out because they have found some place more attractive, and the mother sits in her orderly room alone and broken-hearted.

### The Husband's Share.

The home is woman's especial domain, and fortunate is she if she had some training in its management. But the man has also a share of the responsibility of home-making. To many men getting

married is little more than change of boarding-house. They have been boarding with one landlady at so much per week. Now they have another landlady whose entire expense they bear. They come to the home to eat, sleep, and read the paper, and to criticize the management perhaps, and that is all the responsibility they feel. Business occupies them. The wife has no share in that. Home occupies her, why should he be burdened with its care? This is not a true division of interests. The wife should know about the business and be interested in it according to her ability. The husband should know about the home and manifest his interest by helpful deeds. He can not be a *part* of the home if he is only a boarder.

One bright spring morning a woman arose at 6 o'clock, built a fire, pumped water, swept the porch, without having time for more than a fleeting glance at the glories of the new day. She fried potatoes, made coffee, cooked steak, and walked a weary way across the large kitchen from pantry to dining-room as she arranged the morning meal. When all was done she rang the bell, and her husband came down stairs, bright and genial, and in good fellowship with the world. He ate with a vigorous appetite, while the wife leaned her pale face upon her hand and said

### HOME IN THE HEART.

O, ask not a home in the mansions of pride,  
Where marble shines out in the pillars and walls;  
Tho the roof be of gold, it is brilliantly cold,  
And joy is not found in its torch-lighted halls.  
But seek for a bosom all honest and true,  
Where love once awakened will never depart;  
Then turn to that breast like the dove to its nest,  
And you'll find there's no home like a home in the heart.

O! link but one spirit that's warmly sincere,  
That will heighten your pleasure and solace your care,  
Find a soul you may trust as the kind and the just,  
And be sure the wide world holds no treasure so rare.  
Then the frowns of misfortune may shadow our lot,  
The cheek-searing tear-drops of sorrow may start,  
But a star never dim sheds a halo for him  
Who can turn for repose to a home in the heart.

—Eliza Cook.

she could not eat, she was not hungry. The man looked at her uncomprehendingly. He did not understand how she could feel so. He was troubled and set about in his mind to find a remedy. It was soon found.

"What you need," he said, "is exercise. If you would walk a mile before breakfast it would give you an appetite. It always does me."

This was a well-meaning husband, but he did not realize his part in the home-making.

To the wife should not be left all the toil, all the anxiety, with no one to give a thought to her, or lift a helping hand. If this husband, with his surplus of vigor, had arisen first, made the fire, pumped the water, swept the porch, and taken a few of the steps needed in setting the table, the wife would not have exhausted her entire strength in preparing a breakfast for him to eat alone. Indeed, after a few mornings of such assistance, he would perhaps have seen the necessity of a new pump; would have made a rolling table which, carrying all at once the articles needed in the dining-room, would save miles of travel in the course of a year; and best of all, he might have been awakened to the needlessness of such an elaborate breakfast, and would have put in a plea for simple fare involving less labor for the housekeeper, and in reality promising more of health for the family.

Well would it be, not only for individuals but for the nation, if a simpler home life could prevail; if we could come to feel that life is not merely eating, drinking, and sleeping; it is thinking lofty thoughts; it is having time to commune with God and each other; and home is the place where the sweet joys of loving service are to be felt in their greatest perfection.

### VENTILATION OF THE SICK ROOM.

OF all places where fresh air is needed, and where respired air becomes entirely unfit to support life, the sick-room stands pre-eminent. Altho as a rule it is the mistaken tendency of the sick to exclude the fresh air, which in reality they urgently need, in nearly all cases of illness there is an enfeebled reaction to resist exposure. This is cultivated on the part of the invalid by his having clothed and protected himself more and more against strong and beneficial external influences. Having created the unnatural condition by which nature's largest benefits have become a source of annoyance and danger to him, he often intensifies this condition by his acquired morbid fear of fresh air.

The amount of impurities that are exhaled from the tissues of the body are greatly increased in any sickness, and oftentimes the atmosphere is contaminated, not only by this increased amount of poisonous product, but often actually diseased germs mingle themselves with the respired atmosphere of the invalid. Nowhere is fresh air and sunshine so much needed as in the place where the sick constantly abide. This is essential, both in the interests of the patient and the attendant. The necessity for tissue repair and renovation is greatly increased, and, on the other hand, the powers of respiration and free circulation of the blood are lessened. Hence the urgent necessity of keeping the atmosphere in the room as fresh and as abundant and as full of sunlight as possible.

When the sick-room is kept closed, the greatest restoring agent is withheld; and the chances for recovery are very much lessened. The methods of ventilating a sick-room are not different from those which apply to ordinary dwellings, but they must be taken care of with far greater vigilance. The atmosphere must be changed in such a way that the temperature of the room will not be constantly altered, and drafts must be avoided. Ventilation must be kept up at night as well as in the day. The dread of night air that is acquired by some patients under ordinary circumstances is but a morbid fear. If the room is properly heated, as much air can be admitted as during the day; and if the case does not demand artificial heat, the proper clothing should be used, and the air should be allowed to enter, even if it is not heated.

The atmosphere of the sick-room may be kept as dry or as moist as is best for the case in hand. In acute diseases, especially those of the respiratory tract, it is best that there should be a moist atmosphere. In chronic diseases, especially of the lungs, a dry atmosphere is preferable.

Cold air is not necessarily pure air, so one must not relax his vigilance on the ground that the atmosphere feels cold. All patients, especially those who are susceptible, should be arranged in the room where they will avoid all drafts. This can be done by properly arranging the position of the beds, and carefully directing the air-currents that enter the room. If a patient is near a window, on a cold day he is liable to feel the draft, not from fresh air, but from the atmosphere of the room coming in contact with the glass and being chilled, and thus in its downward flow toward the floor it creates a slight draft, which is made up of impure air rather than fresh air, and is consequently even more unwholesome to the individual. If a room seems to be drafty whatever position the bed may be placed in, a high screen placed before the bed will often give the patient the proper protection.

It requires but little effort to arrange all these details so that the patient may have the benefit of the best life-restorer and blood-purifier that nature provides.

The opening wide of the windows of a sick-room, and changing the atmosphere completely, will be of great benefit to the patient, and can usually be accomplished during the warmer and most sunshiny part of the day. If the patient is very susceptible, and you have conveniences to do so, he might be



moved to the adjoining room, while the room, bed-ding, etc., is being thus thoroughly aired.

Houses that are situated in damp and marshy places, where there is constantly a great deal of slow decomposition or oxidation going on in the soil, should have the sleeping rooms and sick-chamber arranged in the second story of the dwelling. This will avoid the danger of an infected atmosphere that often exists near the ground in places where houses are located on low, wet places.

The sick-chamber is not the only place where sick people are met. Thousands of people who go daily about the streets and gather in public halls have conditions of the system which lead to the exhaling of manifold more poisonous and obnoxious products than are ordinarily exhaled by the individual. This is a vital reason why public buildings should be thoroughly ventilated. Where a large number of people are gathered in a single room, there are always a number of persons whose breath is more than ordinarily poisonous, and this necessitates proportionately-increased ventilating facilities in order that others shall not suffer.

A. J. SANDERSON, M.D.

### THE SHIP'S STEWARD AND HIS DUTY.

[From "Life on a Liner," in *Lestie's Monthly* for May.]

A STEWARD is nothing more or less than a combination waiter and chambermaid. His duties begin an hour before breakfast, by all rights, inasmuch as it should take him that time at least to brush up his blue or black uniform, shave, make his hands neat, and shine his shoes. He is supposed to wear a spotless and expansive bosom to his shirt, clean collar, and black or white tie. I do not think I ever saw but two stewards who had shirts; all the others used a dickey for the sake of economy.

Waiting on the passengers at table, the care of the tables, the care of the silverware, and a certain amount of dishwashing and pantry work, make up the steward's dining-room duties. The other half is work in the staterooms, making the beds, straightening up the rooms, and doing the general work of a chambermaid, as well as giving a certain amount of attendance to the occupants of the rooms.

The pay is very poor, and the principal dependence of the steward is on the tips he receives. They are really the poorest paid class that goes to sea in one way, and yet I have known men to make £40 in tips on a six weeks' voyage.

### THE WORLD'S COLONIES AND THEIR POPULATIONS.

THE colonies of the world are inhabited by about 500,000,000. Of these only three small groups, numbering less than three per cent of the whole, are composed in any considerable degree of the people of the governing country or their descendants. The principal of this small proportion of 15,000,000 are the English colonies, British North America, Australia, and South Africa.

The vast remainder of 485,000,000 people are governed by countries not contiguous to them and are different stock from that of the governing country. All the governing countries are located in the temperate zone, and all of the governed territory as colonies, with the exception of Canada, southern Australasia, and New Zealand, is tropical or sub-tropical.

The governed countries are divided into three groups, the East Indian, West Indian, and African. The East Indian, or oriental group, includes the British colonies of India, Ceylon, the Malayan Peninsula, Fiji, and Borneo; the Dutch colonies, of Java and Sumatra, and the French colony, of Indo-China. These are all comparatively near the Philippines.

The second group is the West Indian. Here are colonies governed by the British, French, Dutch, and Danish governments.

The third group includes Africa and the neighboring islands. Therein are territories governed by Great Britain, France, Germany, Italy, Portugal, and Belgium. Three hundred and fifty million of these are in the British colonies; 56,000,000 in the French, 35,000,000 in the Dutch, 30,000,000 in the Belgian, 15,000,000 in German, 9,000,000 in Portuguese, and only 135,000 in the Spanish colonies.

The United States now has a population of about 10,000,000, including the Philippines, Porto Rico, and the Sandwich Islands. These facts are taken from a monograph just issued by the Territorial Bureau of Statistics covering 1890 to 1900 inclusive. —*Christian Advocate*.

### THE BOOKS OF THE BIBLE.

In Genesis the world was made by God's creative hand; In Exodus the Hebrews marched to gain the Promised Land.

Leviticus contains the Law, holy, just, and good; Numbers records the tribes enrolled, all sons of Abraham's blood.

Moses in Deuteronomy records God's mighty deeds; Brave Joshua into Canaan's land the host of Israel leads.

In Judges their rebellion oft provoked the Lord to smite; But Ruth records the faith of one well pleasing in His sight.

In First and Second Samuel of Jesse's son we read; Ten Tribes in First and Second Kings revolted from his seed.

The First and Second Chronicles see Judah captive made; But Ezra leads a remnant back by princely Cyrus' aid.

The city walls of Zion Nehemiah builds again; Whilst Esther saves her people from plots of wicked men.

In Job we read how faith will live beneath affliction's rod; And David's Psalms are precious songs to every child of God.

The Proverbs like a goodly string of choicest pearls appear; Ecclesiastes teaches man how vain are all things here.

The mystic Song of Solomon exalts sweet Sharon's Rose, Whilst Christ, the Saviour and the King, the rapt Isaiah shows.

The warning Jeremiah—Apostate Israel scorns; His plaintive Lamentations, their awful downfall mourns.

Ezekiel tells in wondrous words of dazzling mysteries, Whilst kings and empires yet to come Daniel in vision sees.

Of judgment and of mercy Hosea loves to tell; Joel describes the blessed days when God with man shall dwell.

Among Tekoa's herdsmen Amos receives his call; Whilst Obadiah prophesies of Edom's final fall.

Jonah enshrines a wondrous type of Christ, our risen Lord; Micah pronounces Judah lost—lost, but again restored; Nahum declares on Nineveh just judgment shall be poured.

A view of Chaldea's coming doom Habakkuk's visions give; Next Zephaniah warns the Jews to turn, repent, and live.

Haggai wrote to those who saw the temple built again; And Zechariah prophesied of Christ's triumphant reign.

Malachi was the last who touched the prophet's chord, Its final notes sublimely show the coming of the Lord.

Mathew, Mark, Luke, and John the Holy Gospel wrote, Describing how the Saviour died—His life—and what He taught.

Acts prove how God the apostles owned, with signs in every place; And Paul, in Romans, teaches us how man is saved by grace.

The Apostle in Corinthians instructs, exhorts, reproves; Galatians shows that faith in Christ alone the Father loves.

Ephesians and Philippians tell what Christians ought to be; Colossians bids us live to God, and for eternity.

In Thessalonians we are taught the Lord will come from heaven; In Timothy and Titus a bishop's rule is given.

Philemon marks a Christian's love, which only Christians know; Hebrews reveals the Gospel, prefigured by the Law.

James says that without holiness faith is but vain and dead; And Peter points the narrow way in which the saints are led.

John in his Three Epistles, on love delights to dwell, St. Jude gives awful warning of judgment, wrath, and hell.

The Revelation prophesies of that tremendous day, When Christ, and Christ alone, shall be the trembling sinner's stay.

—Anon.

### THE SMALLNESS OF SEEING FLAWS.

It is easier to see a fault in another man's course than to perceive his good qualities. Hence a man measures himself by his measures of others. The fault-finder and the sneerer is commonly a small man. As a man approaches greatness, he grows generous and gracious. Not what he thinks of himself, but what he sees in others, shows what he really is. It is well to have this truth in mind as we pass judgment on our fellows.—*S. S. Times*.

### A PLAIN TALE WILL "PUT THIS DOWN."

AN amazing tale has been sent around the United States from the beautiful village of Succasunna, N. J.

It is said that a venerable woman there had been in a trance for five days, that a few minutes before she died, and while the family were at the bedside, she opened her eyes and said in a clear but faint voice:—

"Too long has my spirit been held in this temple of clay. Friends, loved ones, in the great beyond there is peace and happiness; I am of it and I see you all, know you all, and tell you that we shall

meet over there. Father and mother, all are with me now. Good-by."

She then closed her eyes, breathed softly for a few minutes, the respirations becoming fainter and fainter until they ceased altogether.

We inquired into this, and find on the best authority that the story of "trance," or "clairvoyance," circulated, is utterly without foundation. The subject of this statement was a very quiet and consistent member of the Methodist Episcopal Church, was born near the village, and had always lived there. She suffered greatly from paralysis. The only true thing in the despatch is that "a little before she died she opened her eyes." She had not spoken for about three days, and had not taken food, and she *did not speak*.—*Christian Advocate*.

### PATIENTLY WAIT.

A LITTLE boy was given a bulb to plant, and was told if he put it in the ground it would grow, and by and by he would have a beautiful flower. He undertook the task with great delight, and promised blossoms to all his friends; but at the end of a week he came to his mother in sore disappointment. "The bulb isn't good for anything!" he said. "They told me it would grow and have pretty flowers, but it doesn't grow a bit, for I have dug it up every day to see."

Just such impatient gardeners are most of us in spiritual soil. We go to our Father with the old complaining cry: "We have served God and kept His ordinances, and what are we profited by it? The dishonest ones get ahead faster, the careless ones are happier. Where are the promised rewards of righteousness—the fruits of obedience?" But the harvests of God ripen slowly, and the seed which is sown in the earth finds its perfection above the earth. Sometime, somewhere, whatsoever we have sown we shall surely reap.—*Selected*.

### REWARD OF VIRTUE.

A CURIOUS example of the reward of excessive virtue is the case of certain British pickle manufacturers who have been making their pint bottles hold a little more than a pint, to be on the safe side of the British law. When these pint bottles arrived at Canada, they found that there was a law in operation which provides that any package measuring more than a pint must pay duty as a quart.



### LESSON 13.—JUNE 28.—REVIEW.

Golden Text.—"The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." 2 Tim. 4:18.

LESSON 1.—Paul's Farewell to Ephesus. Acts 20:28-38. Golden Text: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20:35.

LESSON 2.—The Resurrection. 1 Cor. 15:20, 21, 50-58. Golden Text: "Now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

LESSON 3.—The Law of Love. Rom. 13:7-14. Temperance Lesson. Golden Text: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10.

LESSON 4.—Paul's Journey to Jerusalem. Acts 21:3-12. Golden Text: "The will of the Lord be done." Acts 21:14.

LESSON 5.—Paul Arrested. Acts 21:30-39. Golden Text: "If any man suffer as a Christian, let him not be ashamed." 1 Peter 4:16.

LESSON 6.—The Plot Against Paul. Acts 23:12-22. Golden Text: "The Lord stood by him, and said, Be of good cheer," Acts 23:11.

LESSON 7.—Paul Before Felix. Acts 24:10-16, 24-26. Golden Text: "I will fear no evil; for Thou art with me." Ps. 23:4.

LESSON 8.—Paul Before Agrippa. Acts 26:19-29. Golden Text: "Having therefore obtained help of God, I continue unto this day." Acts 26:22.

LESSON 9.—The Life-giving Spirit. Rom. 8:1-14. Golden Text: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

LESSON 10.—Paul's Voyage and Shipwreck. Acts 27:33-44. Golden Text: "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses." Ps. 107:28.

LESSON 11.—Paul at Rome. Acts 28:16-24, 30, 31. Golden Text: "I am not ashamed of the Gospel of Christ." Rom. 1:16.

LESSON 12.—Paul's Charge to Timothy. 2 Tim. 3:14 to 4:8. Golden Text: "There is laid up for me a crown of righteousness." 2 Tim. 4:8.





## A DAY.

God chose

From the eternity of future things  
A bright new day, aglow with morning light,  
Untouched by joy, unsullied all with sin;  
And sent it forth for man to use a space,  
And fill with kindly deeds while it should pass  
To the eternity of what has been,  
To live through years untold in things that were.  
'Tis gone: its record made for good or ill,  
No man can take away nor add thereto,—  
It came from God and has returned to Him.

Asylum, Neb.

ELLA CORNISH.

## AN APPEAL FOR FIJI.

FRUIT and vegetables, cotton, corn, coconut, and other valuable productions thrive wonderfully here. A plantation of coconuts brings in a yearly revenue of at least one dollar a tree, besides supplying food. Copra is in great demand. Three crops of corn can be raised yearly. Here is a country where any man with industry can live and prosper. We want some good families to settle in these parts, to be a help to the work. Why live in cities, where iniquity abounds, when such shores as these offer fields of usefulness, with elevating influences all around? The cost of living in the country is very small, if one will but cultivate; in fact, very little cultivation is necessary. Foodstuffs grow so prolifically that after planting, very little attention is given them. There are places where persons of small means could open stores, and, with a small garden, live profitably.

Then, too, we need a medical mission. So far, what little help we have in this direction is in too great demand in other lines of work. The people are very desirous of having trained nurses. The nurses here are mostly untrained. A good field for self-supporting missionary workers offers itself in Suva and Levuka. We must have that element here to give influence to the work. In a year or two it would lend a power of help to our mission. On account of ignorance, much sickness prevails among the native population. The last census shows a decrease of fifteen thousand in a decade. The causes are not hard to discover, but the remedy is not at hand. A physician with an English diploma is necessary here. I trust the time is not long distant when we shall receive help in this way.

If ever there was a time when the educating spirit of the Third Angel's Message was needed, it is now; and here are fields ready for operation. Calls are coming from all directions, and as yet we have no suitable means of travel. For over six months we have had only a small boat at our disposal, and our native preacher has been using this at great risk. It is with much gratitude that we see the willingness of our people to contribute towards the work here, and our hopes are revived as we see the new launch nearing completion. Your gifts towards it are taking material form, and will bear fruit as long as time shall last. A great work awaits its advent. It means more laborers now, and more work for more laborers who come.

The existing conditions at present offer many advantages for our work; but who can tell how long they will last? Opportunities move on and pass away, as do other things. Shall we not give ourselves unreservedly, and all that we have, to the closing work of the everlasting Gospel, thus taking part in the infinite sacrifice that heaven has made in behalf of the universe? It has been decreed that whosoever shall save his life shall lose it; but whosoever shall lose his life for the Gospel's sake shall keep it unto life eternal. Let us take part in the latter.

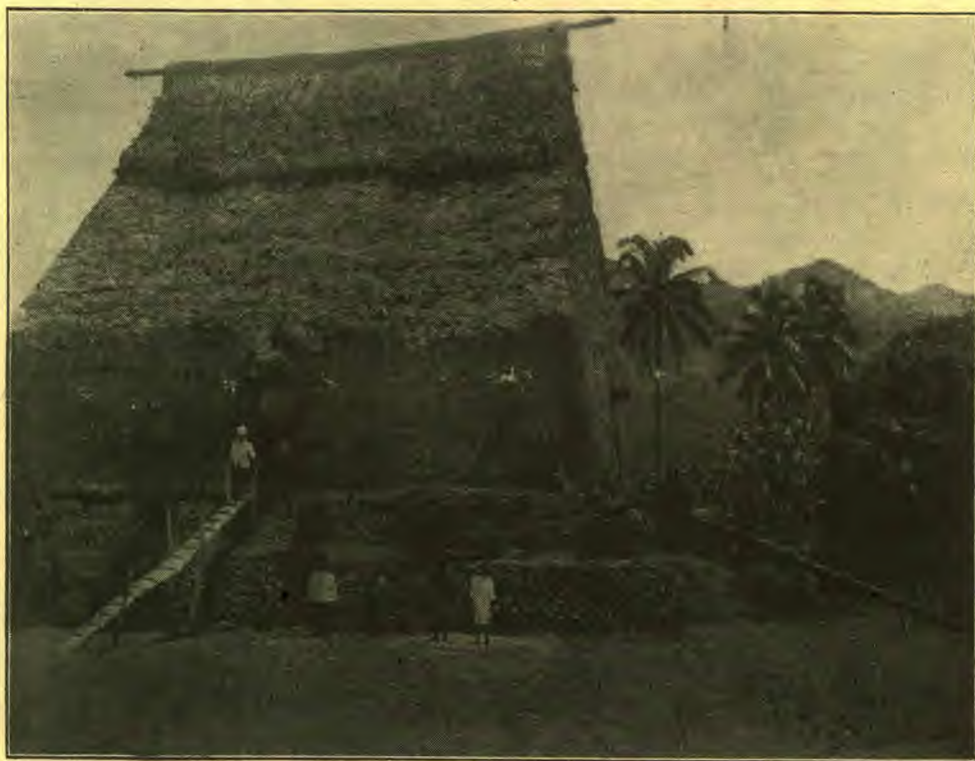
Suva, Fiji.

A. CURROW.

## A NEEDY FIELD.

[Jennie L. Blowers, in *American Missionary*.]

ON the northeast corner of the island of Porto Rico is a narrow cape running out into the sea called the "Heads of San Juan." On the very point, high



Chief's House, Fiji.

up on the bluff, is the lighthouse tower, a landmark by day and a danger signal by night, its great red eye gleaming brightly over the tumbling white surf that leaps and dances against the beautiful coral reefs, a peril to the careful mariner. On the north the waves roll down from Labrador, unhindered by even a tiny dot of land. But on the south there are near neighbors in the islands of Vieques and Culebra, with St. Thomas just discernable like a black cloud against the horizon. Here, on this cape of about five miles in length and one in width, lives a very sturdy, healthy people.

Almost shut off from the mainland, they are ignorant, but they have also escaped many of the vices that fall in the wake of civilization. Unlike the country people in many parts of the island they never suffer hunger for they raise their own provisions—beans, rice, sweet potatoes, and vegetables.

Not many of them are Catholics, and one of the women, who knew a little English, recently sent in this word to the pastor of the Congregational church of Fajardo: "O please come out and preach to us, the people are just bleating and yelling for the Gospel." In response to this earnest appeal two services have been held here, with a congregation of over fifty bright, intelligent, earnest worshipers. The first time a regular sermon was preached, but the second the minister could not attend, so the service was conducted by a company of live church workers.

We had a glorious ride, following the coast for more than a mile. On the land side the mountains, covered with a rich, tropical vegetation, sloped back from the shore or rose in jagged cliffs. Our pony crushed the shells and bits of dainty coral as he cantered along, while the tide came in to our very feet.

We stopped in a sheltered cove where a few shacks were clustered together, and where fishing-nets and skiffs were drying on the sand. The people were awaiting our coming, and, as a fine mist was creeping in from the sea, we were forced to crowd into one of the largest shacks for our meeting.

O, if you who have always worshiped in a magnificent city church only attended one such service as this! Your hands would go down into your pockets and they would not come up empty. During our three years in Porto Rico we have never attended a more *spiritual* service than this one. The guests were given the few benches, the children sitting on the floor, and the adults closely packed together standing behind and filling the doorway. All were well-dressed and clean, and listened to every word with a most eager, reverent attention. A holy hush filled all the place, as Peter, our spokesman, read the Word, and one and another prayed or gave a few earnest words of Christian experience or admonition.

In this company of over fifty people of unmistakable intelligence, only two of the women could read, and not more than a half dozen of the men or boys. There is a public school for boys somewhere on the cape, but none for girls. We are determined to get out and teach the poor women and children if we have to live in a shack, eat fish, and fraternize with mosquitoes and other nocturnal companions.

But we need funds to buy Bibles and hymn-books, and to meet the other expenses of the work which should be opened at once. But you ask, "Why such need of haste?" This is why: Because the immediate need is imperative.

## THE OPENING AT DOLORES, MEXICO.

MR. OLDS, of Parral, reports a remarkable change of feeling in the town of Dolores, to which Señor Balderas has now gone to act as pastor:—

"He went to Dolores rather unwillingly, but once there, began earnest work, which resulted in stirring the town to its foundations. All opposition to the Protestants seemed to be overcome. The fanatics, almost without exception, began coming to the meetings. The leading men came to Balderas and asked him to open a boys' school, promising to pay him at least thirty dollars a month, besides his house. A former president of the town, who had used his authority to harass the Protestants in various ways, as, for example, by sending for the leading men among them to act as special police on Sunday, calling them out of their morning service for the purpose, subscribed, with others, a sum of money to help pay Balderas's expenses in moving over there. Another young man, who had several times threatened the Protestants with violence, and one Sunday, armed with a heavy whip, had gone to Don Placido's house, determined to find and horsewhip the preacher, and who was only kept from carrying out



his purpose with the greatest of difficulty,—this young man was so much moved by the Gospel, and so remorseful for what he had done in the past, that he offered himself to Don Isabel as his *mozo* for the trip to Parral, and came with him the six days' journey, serving him faithfully, and doing everything in



Fijian Man.

his power to make the trip easy. The principal merchant of the place gave five dollars toward his expenses, and so on. Other cases might be mentioned, showing what a change has come over the community.

"The opportunity seemed so good, tho entirely unexpected, that we did not hesitate in approving of Balderas's going. The party left here last week, and will probably get through by the close of this week. He will open the boys' school, which they wish, and will have forty or fifty boys; quite a contrast to the school of half a dozen pupils which Balderas had there two years ago, when the majority of the people would have nothing to do with the school or the teacher.—*Missionary Herald*.



Fijian Woman.

#### OUTLOOK IN NORTH CHINA.

ENCOURGING word has come from Dr. Sheffield, dated August 29, from Tung-cho. He refers to the outlook for missionary effort in North China in the following language:—

It is very possible that we shall be obliged to fish in troubled waters in China for a good number of years to come, but our business is to catch fish, and if we get more than in the more quiet waters of the

past, our purpose is accomplished! There is a very general testimony among missionaries that there is a new spirit of listening among all classes of the people, and much of this listening is because of real interest in what is being taught. Certainly it is no time to delay to see what is to happen. We have it in our power to do not a little to shape the events of the future by wisdom and energy in our work. Mrs. Sheffield and I have returned to Tung-cho for good, and are now settling ourselves in our new home; yet so like the old one that we can not realize the great change that has come to the city and to our work.—*Missionary Review*.

#### ABYSSINIA AND CHRISTIANITY.

THERE is a very large negro church in this city known as the Abyssinian Baptist Church. When it was founded some one told the pastor that it was abominable to name a Christian church after a heathen country; but Abyssinia is not a heathen country. Christianity went down there at a very early period, and the traveler in Jerusalem who fails to visit the Abyssinian convent, or to see the Abyssinians performing religious services allowed to them in the holy places, fails to make realistic to himself the existence of this great semibarbaric Christian people, now ruled by one of the greatest men of the world.—*N. Y. Christian Advocate*, Jan. 22, 1903.

#### SEED-TIME.

(Hilton R. Greer, in *Sunday School Times*.)

HASTE ye, my soul, for the sowing  
Deep in the garden of years,—  
Truths that may grant ye in growing  
Meed for the toil and the tears.

Long have the furrows lain fallow,  
Waiting the husbandman's share;  
Haste to thy task, while ye hallow  
All of the plodding with prayer.

Haste ye, my soul! on the morrow  
Season and sun may be past.  
Haste ye, lest sighing and sorrow  
Strangle the seed that ye cast.

Haste, while the green ways are glowing;  
Off with vain doubtings and fears.

Haste ye, my soul, for the sowing  
Deep in the garden of years.

Pittsburg, Texas.

#### "FROM HOUSE TO HOUSE."

PEDDLERS and solicitors in the interest of all manner of business, legitimate and illegitimate, go from house to house to introduce their wares or their enterprise, whatever it may be. And people think it all right; indeed they have come to expect such calls, are often disappointed if passed by. Then why not call from house to house on the most important business in all the universe—the salvation of souls for whom Christ died? The Lord Himself set the example. One instance is sufficient to illustrate His estimate of the importance of carrying the Gospel into the homes of the people.

He was passing through the city of Jericho and a great multitude was following Him. A man named Zacchæus was very anxious to see Jesus, but was so small of stature that he could not see over the crowd. So he ran ahead and climbed into a tree, that he might see Jesus as He passed. Notwithstanding the pressure of the multitude, the Spirit pointed out the man in the tree, and Jesus saw the possible disciple. He might have said, "Zacchæus, I am going to preach on a street corner a little farther along, and I would be glad to have you come and hear what I have to say." The little man in the tree would doubtless have felt much flattered by such a special invitation, and would gladly have stood near the noted Preacher throughout even a very long discourse.

But Jesus did better than that; He looked up into the tree and said, "Zacchæus, make haste, and come down; for to-day I must abide at thy house." What thrilling emotion must have filled the little man's heart at the sound of such a salutation! "And he made haste, and came down, and received Him joyfully." Then, in addition to the instruction that might have been given in a sermon, Zacchæus had the great honor and pleasure and privilege of entertaining in his house the Bearer of the Gospel tidings. And there are many people to-day who would be glad to have a call from some humble

servant of God, man or woman—some one "that bringeth good tidings of good, that publisheth salvation." There are those in the quiet of home life who would accept the good news of salvation if brought to their homes by some one who manifested a deep personal interest in their welfare; yet those same ones might never be induced to enter a church or attend a religious meeting of any kind. "From house to house" is a recognized method of Gospel work, and it is an important method. G.

#### OUR WORK AND WORKERS.

AT the late annual session of the Montana Conference, all the officers were re-elected.

THERE will be a young people's convention at Healdsburg, Cal., July 9-14, and one at Hanford, July 16-21.

THE baptism of four candidates at Panther Creek, I. T., is reported by Brother M. H. Gregory, in the Southwestern Union Recorder.

THE addition of ten to the membership of the church at Jacksonville, Oregon, is reported in the Pacific Union Recorder, by Brother C. J. Cole.

A CANVASSERS' institute is in progress at Healdsburg (Cal.) College, with Brother S. C. Osborne, general agent for Pacific Union Conference, in charge.

AS A result of the late institute held at College Place, Wash., thirty-five persons are expected to enter the canvassing work in the Northwestern Conferences.

FIVE new Sabbath-keepers are reported by Brother C. D. M. Williams, at Williams, A. T. To this he adds: "The Lord is filling His people with zeal for the work of the Master."

REPORTING for the Arkansas Tract Society to the Southwestern Union Recorder, Brother V. B. Watts says: "We have replied to at least a dozen letters in the past few weeks from those not of our faith, who wish to canvass for our books."

At the meeting of the Upper Columbia Conference held at Pendleton, Oregon, last month, the following officers were elected: President, A. J. Breed; treasurer and secretary, J. L. Kay; executive committee—A. J. Breed, J. A. Holbrook, Adam Schlotthauer, J. M. Willoughby, C. C. Lewis, S. Yarnell, and T. L. Ragsdale.

BROTHER A. D. GILBERT, special agent of the Pacific Press Publishing Company, has been invited by the Indiana Conference to visit that State in behalf of the SIGNS OF THE TIMES. The brethren there appreciate the importance of giving this paper a more distinctive recognition as a pioneer in the Gospel work.

A REPORT from Brother B. R. Nordyke, manager of our Kansas City branch, gives an encouraging prospect for the canvassing work in the Southwest. Forty agents in Kansas, thirty in Oklahoma, and twenty more going out from the school at Keene, Texas, will give a decided impetus to the work of disseminating the truth through our literature. During one week, ending May 8, says another report in the Review, nine agents in Texas sold books to the value of \$833. About three-fourths of this amount was for "Desire of Ages."

WANTED.—God is advertising all over the land for laborers. He wants men and women, boys and girls, to labor in His vineyard. He wants them right away. No one need hold back because of the lateness of the hour. Tho it be the eleventh hour, He says, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." He is saying to those who know the truth, "Why stand ye here all the day idle?" These are times of disaster and calamity, forerunners of the great day of judgment upon all the world. God wants messengers to carry the warning, and to carry offers of refuge to all who will seek it in Him before it is too late. Why will you seek employment and investment in the world's enterprises, when the all-wise Employer is calling for talent and muscle and means, and is offering work and safe investment to all who will heed His choice of offers?

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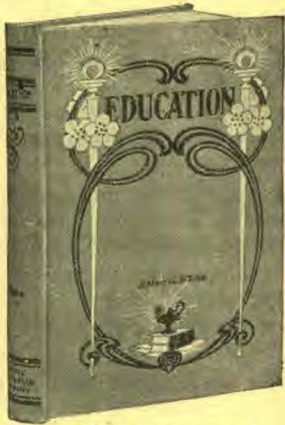
WILL MRS. D. M. Gosnell please send her address to Mrs. A. D. Kelly, South Park, Wash.



# "The Greatest Want of the World"

## "is the want of men—"

*"Men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."*



Size of Book, 8½x5¼ in.

The above extract seems to us to be the keynote to the splendid volume which has just been published, entitled

## EDUCATION

By MRS. E. G. WHITE

It is impossible in a brief way to adequately present to our readers the practical value and beauty of this truly great work. It must be read and reread to be fully appreciated. It may truthfully be termed the life-work of the author, and it is in every sense a masterpiece.

In view of the priceless truth it contains, and the great and eternal issues faithfully presented, we earnestly urge all to secure copies as early as possible.

Perhaps an understanding of the nature of the contents can be best imparted by a list of the chapter headings, with short extracts of each. They are as follows:—

**FIRST PRINCIPLES.**—"Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself."

**THE EDEN SCHOOL.**—"On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written."

**THE KNOWLEDGE OF GOOD AND EVIL.**—"Though marred by sin, nature speaks not only of creation, but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power."

**RELATION OF EDUCATION TO REDEMPTION.**—"In the highest sense, the work of education and the work of redemption are one."

**THE EDUCATION OF ISRAEL.**—"What an industrial school was that in the wilderness, having for its instructors Christ and His angels!"

**THE SCHOOLS OF THE PROPHETS.**—"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.'"

**LIVES OF GREAT MEN.**—"The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of to-day."

**THE MASTER TEACHER.**—"Through Christ has been communicated every ray of divine light that has ever reached our fallen world."

**AN ILLUSTRATION OF HIS METHODS.**—"A miracle of divine tenderness was Peter's transformation. It is a life lesson to all who seek to follow in the steps of the Master Teacher."

**NATURE TEACHING.**—"The world is a lesson book, life a school."

**LESSONS ON LIFE.**—"All things both in heaven and in earth declare that the great law of life is a law of service."

**OTHER OBJECT LESSONS.**—"The little rill that makes its noiseless way through grove and meadow, bearing health and fertility and beauty, is as useful in its way as the broad river."

**MENTAL AND SPIRITUAL CULTURE.**—"The science of redemption is the science of all sciences."

**SCIENCE AND THE BIBLE.**—"Only under the direction of the omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him."

**BUSINESS PRINCIPLES AND METHODS.**—"No man can lay up treasures in heaven without finding his life on earth thereby enriched and ennobled."

**BIBLE BIOGRAPHIES.**—"No truth does the Bible more clearly teach than that what we do is the result of what we are."

**POETRY AND SONG.**—"Great have been the blessings received by men in response to songs of praise."

**MYSTERIES OF THE BIBLE.**—"In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we can not fathom?"

**HISTORY AND PROPHECY.**—"The present is a time of overwhelming interest to all living."

**BIBLE TEACHING AND STUDY.**—"As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's Word."

**STUDY OF PHYSIOLOGY.**—"The health should be as faithfully guarded as the character."

**TEMPERANCE AND DIETETICS.**—"Let the youth be impressed with the thought that they are to be masters, and not slaves."

**RECREATION.**—"No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others."

**MANUAL TRAINING.**—"No man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence."

**EDUCATION AND CHARACTER.**—"The world does not so much need men of great intellect as of noble character."

**METHODS OF TEACHING.**—"Many students devote their time to higher mathematics, when they are incapable of teaching simple accounts."

**DEPORTMENT.**—"The essence of true politeness is consideration for others."

**RELATION OF DRESS TO EDUCATION.**—"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."

**THE SABBATH.**—"On this day more than on any other, it is possible for us to live the life of Eden."

**FAITH AND PRAYER.**—"In the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand."

**THE LIFE WORK.**—"The heaven-appointed purpose of giving the Gospel to the world in this generation is the noblest that can appeal to any human being."

**PREPARATION.**—"The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles which he seeks to teach them."

**CO-OPERATION.**—"The teacher's work should supplement that of the parent, but it is not to take its place."

**DISCIPLINE.**—"The divine Teacher bears with the erring through all their perversity."

**THE SCHOOL OF THE HEREAFTER.**—"Heaven is a school; its field of study, the universe; its teacher, the infinite One." "There will be open to the student history of infinite scope and of wealth inexpressible."

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**THE AUTHOR'S PURPOSE AND DESIRE** is also expressed in the opening text: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

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The fact that an advertisement appears in this paper indicates that as far as its managers can ascertain, it is reliable. Extreme care is taken in the securing of advertisements, and losses incurred through misrepresentation of firms advertising in this journal, have been made good by publishers. We can give no editorial notices or assurances at the request of advertisers.

**TO CONTRIBUTORS.**

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions in a its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

**Articles Desired.**—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

**How Prepared.**—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

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# SIGNS OF THE TIMES

OAKLAND, CAL. JUNE 17, 1903.

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**—Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.**

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Our Sunday-school Lesson will be found on page 11.

Our Sabbath-school Lesson, the first on Ephesians, will be found on page 6.

Would you know God's thoughts toward you? He knows them, and thus expresses them: "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end." Jer. 29:11.

Referring to the illustration on our first page, it may be well to remark that the eastern image, which once gave forth musical sounds, when the rays of the morning sun fell upon it, is also called the statue of Memnon. This name came from the Greeks. Much that is said about its music is fabulous.

**"The Acceptable Time."**—"Behold, now is the accepted time" reads our common version in 2 Cor. 6:2. The thought seems to be conveyed, and the text is generally used in that sense, that now is the accepted time to yield to Christ, and receive the Gospel. And while that is doubtless true, that is not the teaching of the text. The apostle is addressing those who are Christ's, whom he entreats as workers with him to "receive not the grace of God in vain." To receive it not in vain is to "labor." 1 Cor. 15:10. It is for this the apostle pleads; not that his brethren in Corinth should accept Christ Jesus, but that, having accepted Christ Jesus, they should labor for souls; for as God heard them "at an acceptable time," and in a "day of salvation succored them,"

so it was the acceptable time for them to labor for others. And so the Standard American Revised Version reads: "Behold, now is the acceptable time; behold, now is the day of salvation," for others. It is the acceptable time for you, dear soul. Are you Christ's? Then work for Him; seek to win souls.

## GREAT "PUBLIC OPINION."

Much has been said of late by seemingly unreflecting but able speakers, in protesting against the Kishineff barbarities, in praise of the beneficent influence of Public Opinion to check these horrible outbreaks. One speaker—a mayor—thanked God that he lived in a day when Public Opinion was dominant. Another, the president of a university, lauded Public Opinion as a judge greater and more potent than any other. And so the chorus continues in praise of that giant, tremendously potent in these days of rapid transportation and lightning communication, nationally and internationally.

But the strange thing is that this Public Opinion which is so commendable nearly always utters itself concerning matters a long way off. These gentlemen seem not to reflect that nearly all of these horrible barbarities involving the loss of many lives and much property were authorized or approved by Public Opinion. The very barbarities in Bessarabia, against which these gentlemen are so eloquently declaiming, were the manifest operations of Public Opinion, local, it is true; but the effects of Public Opinion are always local. That which we condemn is in some other locality; that which we approve is at home.

It may be well to recall a few instances of the work of Public Opinion from the authentic records of the past. When the twelve spies came back from Canaan and reported to the children of Israel, Public Opinion among them said that the Exodus from Egypt was a failure, and God's plan was a mistake. Two of the spies stood for God and His promises; but had it not been for God's manifestation of power, Public Opinion would have stoned to death the loyal ones.

When Aaron, the priest of the Lord, was left in charge of the people in the absence of Moses, Public Opinion demanded a golden calf to worship. Only the loyal few stood for Jehovah.

In the days of Ahab, Public Opinion stood with the prophet of Baal and the prophets of the female counterpart of the licentious, cruel sun-god. The truth was represented on Mt. Carmel by one man—Elijah.

It was Public Opinion that crucified Christ Jesus; it was Public Opinion that persecuted Paul and Silas; it was Public Opinion that put to death John Huss, that committed the massacre of St. Bartholomew. It was Judge Public Opinion, in Turkey, that persecuted and slew the Armenians, that slew the Chinese in Wyoming, and that has lynched and burned so many in this land during the last few years.

PUBLIC OPINION apart from principles of liberty is the most fickle, the least trustworthy, the unsafest, judge to whom to appeal that this world knows. As a great editor of a great paper nobly said the other day:—

Faith in the people is a Democratic ideal; but faith in the infallibility of the people, flattery of the people, surrender of conviction to the passions and prejudices of the people, and the theory that the people can do no wrong and that the majority is sacred—these are not true Democratic ideas.

To mould Public Opinion, to lead Public Opinion, to awake and arouse Public Opinion for public good, is both a pleasure and a duty; but a still higher duty even than to reveal is to resist Public Opinion at times.

Public Opinion controlled by the divine principle of righteousness may be trusted; but Public Opinion, however big one writes it, moved by impulse or sentiment or prejudice, flattered by demagogues, is the unsafest judge in all the world. It will be found ready to condemn the evils that are far off, build the tombs of the martyred prophets slain by forefathers, and in the present crucify the very Christ of God. The only safe thing to follow is righteousness. The only safe One to trust is the everlasting God. The only true Example is Jesus Christ our Saviour.

**A Heroic Example.**—One of the great newspapers of the country is the New York *World*; but the great thing about it is that it has been built up by the indomitable force of will, courage, and persistence, under great difficulties before which most men would have quailed and sunk in utter discouragement. Twenty years ago Joseph Pulitzer, who had worked up from extreme poverty, bought the New York *World*, then having a circulation of about four or five thousand, if we rightly remember. Now it has a circulation of little less than a million. There was recently issued its "Twentieth Anniversary Number," the largest issue of a daily paper ever printed, 136 pages, containing a vast amount of information of the twenty years, articles from the pens of prominent men, description of the St. Louis Exposition by able writers and artists, and the *World's* story of itself. This with many fine artistic designs in color. One copy of this paper weighs over two pounds. The white paper in each copy cost 5 cents; the postage at pound rates cost more than 2 cents a copy; and it is furnished at 5 cents a copy. How can it be afforded?—Its profit, as with all the great dailies, comes from its advertising. And the oversight, the policy, the success of this great paper, is owing to the courage of a sick man who has not been able to read a word of the paper for sixteen years. How much Mr. Pulitzer recognizes God's goodness in the bestowal of talents and power for this work we know not. The lesson we would draw for our readers is this, if one man, so handicapped by ill health and blindness, can accomplish such a work, what ought the well, the strong, who have faith in God, to accomplish! How much depends on the way one gives himself to his work! Yet Mr. Pulitzer with commendable modesty feels that his work has come far short.

**The New Battle Creek Sanitarium.**—Invitations from State of Michigan officials, from Battle Creek municipal officers, and from Sanitarium managers, came too late to accept or even to respond in time for the day of the dedication, May 31. Reports in Battle Creek papers show that the occasion was largely attended by prominent men in State and municipality, by representative men in education, and in the local business community. President Roosevelt and ex-Governor Knapp and ex-Governor A. T. Bliss of Michigan sent a representative. Our space is too limited to mention speakers or repeat the elaborate programs of the day. The building stands as the very best of its class, the best equipped sanitarium in the world. The structure is 560 feet long, 50 feet wide, except at ends and center, where the width is 62 feet; it is five stories high, with 10-foot basement, and a roof story of lighter construction, running nearly the entire length of the building. The walls are of brick, the outer facing of light pressed brick, suitably trimmed with stone. The floors are of steel and cement, each of the five floors being a solid slab of a thousand tons' weight, covered with marble mosaic. There is no vibration in the floors, each seeming like a solid pavement. Kitchen and dining room are in the upper story. In sanitary arrangement, in convenience, in all that goes to make a complete sanitarium it seems to be perfect. And now if it shall stand and ever stand where God designs it should,—the representative of His last, great, all-comprehensive Gospel message,—it will be indeed a blessing to the world. But if it strive for popularity, if it seek the way and favor of men instead of God's way and favor, it will degenerate and die. For the former we pray and hope.

**Hilprecht on "Babel und Bibel."**—In the *Sunday School Times* of June 6 Professor Hilprecht, who recently returned to this country from Germany and Constantinople, has an article on the famous "Babel und Bibel" controversy, and will give the chief points and a summary of the lecture which he delivered by special request before the court circles of Germany. No Biblical discussion in years has aroused such widespread interest and agitation as this, and the American press and public have eagerly awaited some word on it from Hilprecht. The article will appear exclusively in the *Sunday School Times*.

**The June "Cosmopolitan"** has for its leading article "The Rose of Yesterday and To-day," by Katherine V. C. Matthews. It is well written and finely illustrated, full of instruction, and entertaining. Another instructive illustrated article is "The Sugar Beet in the United States."